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THE WORLD'S GREAT RELIGIONS.

THE SYMPHONY OF RELIGIONS.

POEM.

Jesus, thy teachings oft have made me smart
When I have failed in love for fellow-men.
Siddartha, grief has been my portion when
Thy selflessness has taught my feverish heart
Its vain ambitions. When some coward start
Has seized me, thou, Mohammed, then
Hast stirred to bravery. Thy moral ken,
Confucius, spurs me when I fail life's better part.
O saviors many, of time old and new—
Alike ye lead from darkness to the light.
O words as high within my own calm breast,
No less ye summon Wisdom to pursue.
Still sound, O clarions of love and right,
Till I win freedom serving your behest.

James H. West.

SCRIPTURE SELECTIONS.

FROM THE HINDU BIBLE.

Altar flowers are of many species, but all worship is one.
Systems of faith differ, but God is one.
The object of all religions is alike, all seek the object of their love and all the world is love's dwelling.

FROM THE BUDDHIST.

The root of religion is to reverence one's own faith and never to revile the faith of others. My doctrine makes no distinction between high and low, rich and poor; it is like the sky, it has room for all, and like water, it washes all alike.

FROM THE PARSEE.

Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty? Broad indeed is the carpet which God has spread and many are the colors He has given it. Whichever road I take joins the highway that leads to Thee.

FROM THE CHINESE.

Religions are many and different, but reason is one. Humanity is the heart of man, justice is the path of man. The broad-minded see the truth in different religions; the narrow-minded see only the differences.

FROM THE JEWISH.

Wisdom is the breath of the power of God and in all ages entering into holy souls she maketh them friends of God and prophets. Behold how good and pleasant a thing it is for brethren to dwell together in unity.

FROM THE CHRISTIAN.

Of a truth I perceive that God is no respecter of persons, but in every nation he that revereth God and doeth what is right is accepted of Him. Are we not all children of one Father? Hath not one God created us?

FROM THE MOHAMMEDAN.

Whatever be thy religion associate with men who think differently from thee. All have a quarter of the heavens to which they turn and whichever way they turn, there is God.

———

THE DISCOURSE.

Four great discoveries in the modern world have compelled a reconstruction of religious beliefs. The first of these was the discovery made by Copernicus in 1543, affecting the Christian conception of God as it had been held for a millenium and a half. Next, in the order of time, came the discovery of the Sacred Books of the East, causing a reconstruction of beliefs about the Bible and also as to the "solitary" grandeur of Christianity. In 1830 Sir Charles Lyell discovered that the earth is vastly older than the book of Genesis indicates and in 1859 Charles Darwin discovered the nature and origin

of man to be wholly different from what the Bible teaches on these two points, compelling surrender of the doctrine of "the fall of man" and also of the "atonement and redemption," doctrines that logically follow from the premise of man's fall from a pristine state of perfection. Our concern in this series of discourses is with the second of these discoveries. When the sacred scriptures, or bibles, of Arabia, China, Persia and India were discovered a change began to take place in the attitude of Christians toward the non-Christian faiths of these countries, a change that has meant a remarkable increase of tolerance, catholicity and appreciation.

In 711 when the Moors of Northern Africa invaded Spain, it was rumored that these Mohammedans had a book which they described as "the word of God" and of which they said an exact copy exists in heaven. In the course of the next few centuries the book was translated into the chief languages of Europe and is known to us as the Koran.

In the fourteenth century certain European travellers found their way to a rich and thickly populated country which they called "Cathay." Returning they reported on conditions in what proved to be the oldest existing empire and which they now pronounced "China." They told of the immense literary productions of the people and more especially of the books dealing with the philosophy of life among which was a series of volumes containing a highly developed system of rules for the conduct of life and which proved to have been partly compiled by Confucius and partly the work of the great sage himself. These books too were translated into English and are known as the "Chinese Classics," or Bible of the followers of Confucius.

In 1760, Anquetil du Perron, while inspecting some dusty manuscripts in the royal library at Paris came upon a fragment of a book called the "Zend Avesta" which turned out to be part of the sacred book of the Parsees, or followers of Zoroaster, or Zarathustra, as he is more properly called. Eager to read the remainder of this book he went to the Parsee province in India and at the end of three years mastered the Zend language and came into possession of 180 manuscripts which represent all that remain of the Bible of the Zoroastrians. With

these he returned to Paris and in 1771 appeared the first translation of this Bible into a European language. A few years later the British took possession and occupancy of India. That commercial enterprise led to the discovery of the "Rig-Veda" the oldest portion of the oldest Bible in the world, that of the Hindus. It is a collection of 1,028 hymns of ten or eleven verses each with 32 syllables in each line, making, together with the metrical commentaries, a book four times the size of the Old and New Testaments combined. Add to this Veda the three later Vedas, the ceremonial and homiletical books, the philosophical treatises, the book of precepts and laws and the great epic poems of the "Mahabbarata" and "Ramayana" and we include all the sacred books of the Hindus. Then were brought to light other Indian books, the Bible of the Buddhists, so extensive that its letters (considered "holy" like those of the Christian Bible) when counted number more than eight times as many as the letters of the two Testaments.

The first effect of the discovery of these sacred books and their translation into European languages was the creation of a new science, the science of Comparative Religion. This science proceeding with the method of observation, hypothesis and verification, produced a series of surprising results. By the application of this scientific method it was proved (1) that the moral ideas of justice, temperance, charity, loyalty, truthfulness, patience, love, are common to all the Bibles of the great religions. (2) that the religious sentiments—awe, reverence, worship, aspiration are likewise common to all systems of faith. (3) that differences of climate and environment, of culture and racial origin have given different forms of expression to one and the same ethical and spiritual substance, so that whether it be the Papuan, squatting in dumb meditation before his feathered god; or the Moslem, prostrate before his mosque; or the Christian, praying to his Father in Heaven; or the Free Religionist, silently communing with the Infinite and Eternal One; it is one and the same yearning for a higher and a deeper life that is expressed by each and all. (4) This science demonstrated that the ten commandments in slightly varying form are to be found in other Bibles besides the Jewish Bible and that the golden rule is older than Jesus and common

to all of the seven great religions, however different the phrasing used to express its essence. (5) This science of comparative religion promptly destroyed the old and false classification which placed Christianity in a class by itself as true, and the rest elsewhere as false. (6) It shattered the notion that there were passages in the Christian Bible that could not be matched elsewhere and Emerson as a champion of the new science quietly said in reply to this assertion when made by a bumptious individual at a Boston meeting, "Sir, that contention of yours only proves how narrowly you have read." Thus the first great result of this science has been the discovery of these remarkable resemblances and the destruction of these false and antiquated distinctions.

As an illustration of the first of these undisputed conclusions resulting from a study of these sacred books, take the moral sentiment of humility and see how it has been inculcated by the various teachers of the great religions. In the Hindu scriptures we read: "The soul is its own witness therefore offend not thy conscious soul." The Buddhist version is: "Be lowly in thy heart that thou mayst be lowly in thy actions." In the Zoroastrian Bible it runs: "Haughty thoughts, like thirst for gold, are sins." The Confucian form is: "To indulge a consciousness of goodness is to lose it." The Mohammedan maxim reads: "Defer humbly to thy superiors, out of deference speak to them with respectful speech." In the Old Testament we find it stated: "The greater thou art the more thou shouldst humble thyself." The New Testament affirms: "Whosoever shall humble himself as a little child the same is greatest in the Kingdom of Heaven." As an example of the oneness of these sacred books in their presentation of the religious sentiments, take the consciousness of man's kinship to God and his sense of immortality. Note how the seven Bibles of the seven religions deliver a uniform message in varying words of man's hope of a hereafter based on the conviction that he is a soul and comes from the Eternal. "Give to the plants and waters thy body, but there is an immortal part of thee which belongs to the world of the holy" is what we read in

the Hindu scriptures. In those of Buddhism we are told "the soul is myself, the body is only my dwelling place." Says the Zoroastrian Bible, "I fear not death, I fear only not having lived well enough." The Confucian affirmation reads: "Man never dies. Because men see only their bodies do they hate death." And the Mohammedan Qur'an records the invitation, "O thou soul which art at rest return unto thy Lord well pleased with thy reward and well pleasing unto God." The Jewish Bible declares "the memorial of virtue is immortal. The righteous shall be held in everlasting remembrance." The New Testament states that though "our outward man perish our inward man is day by day renewed."

Speak the Golden Rule in a Christian church and its echo is heard in every temple, synagogue and mosque: The seven statements recorded by the seven religions of "the Golden Rule" are these:

Hindu: "The true rule is to do by the things of others as you do by your own."

Buddhist: "One should seek for others the happiness one desires for one's self."

Parsee: "Do as you would be done by."

Confucian: "What you would not wish done to yourself do not to others."

Mohammedan: "Let none of you treat a brother in a way he himself would dislike to be treated."

Jewish: "Whatever you do not wish your neighbor to do to you do not unto him."

Christian: "All things whatsoever ye would that men should do to you do ye even so to them."

The second great result of the discovery of these sacred books was none other than the famous convention called at Chicago in 1893—the World's Parliament of Religions. But for the realization of the first great result of this discovery, the second could not have been achieved. It followed naturally and spontaneously as a consequence of the first, the World's Fair being simply the adequate occasion for realizing the dream of such an assembly. Since the discovery of America nothing has marked the advance of civilization so decisively as this mammoth convocation. Here was something bigger than the Ferris wheel, brighter than the splendor of the great

white city itself. Yes, even that magnificent panorama of architecture afforded by the exposition buildings, paled before the procession of the world's great faiths. At the head of that procession walked a Swedenborgian layman, C. C. Bonney, president of the Parliament, arm in arm with scarlet-robed Cardinal Gibbons, the highest dignitary of the Roman Catholic Church in the United States. Then followed Jew and Greek, Christian and Confucian, Buddhist and Brahmin, Methodist missionary and Hindu monk; all in one triumphal march of brotherhood. Would that some painter had been present to put on canvass that memorable scene, the assembling on one platform of these representatives of the world's religions, prophetic of the death-knell of sectarian exclusiveness, rivalry and pride, and symbolic of the coming peace among conflicting systems of faith.

The parliament was conceived and planned by a Presbyterian preacher, Dr. J. Henry Barrows. The closing speech was made by a Swedenborgian, Charles C. Bonney; the final prayer was offered by a Jewish rabbi and the benediction pronounced by a bishop of the Roman Catholic church. What is called Christian courtesy was manifested to a much more marked degree by the "heathen" delegates than by the "Christian." The one discordant note came not from any "pagan" source, but from the Reverend Joseph Cook of "Boston Monday Lectureship" fame, who took occasion to cast aspersions upon the beliefs of those who did not acknowledge Jesus as the Christ of God, the sole savior of mankind. Of the one hundred and thirty-nine sects into which Christianity has thus far been divided, all those having a large following were represented at the parliament except the Episcopalian. Officially this branch of the Christian church was not represented but many Episcopal clergymen were present on their own responsibility, notably Revs. A. W. Momerie of London and Heber Newton of New York. The American church followed the lead of the Anglican church in declining to participate in the proceedings of the parliament. The archbishop of Canterbury, head of the Anglican church, took the ground that for Christianity to be represented on the platform with all

the non-Christian faiths placed it on a level of equality with these and as this could not be admitted by the arehbishop, the only alternative was to withhold the representation of his church. Given his viewpoint there was no alternative open. He could not make Christianity part of the parliament without admitting thereby that the other religions had equal claims with it and in this he was indisputably correct. For when Christianity through its representatives did consent to sit in the parliament on equal terms with the other faiths, it surrendered, whether intentionally or unintentionally, the elaim to be the one only divine religion in the world.

The effect of the Parliament on the non-Christian foreign delegates was to give them a better impression of Christianity than they ever had before. Christianity had come to them in war ships and at the point of the bayonet. It had eome with a missionary and a Bible, indeed, but with opium and the rum-bottle besides. Moreover, when the missionary came it was with a haughty, presumptuous, un-Christian air, seeking to persuade these pagan people that unless they adopted his religion they were utterly, hopelessly lost. But at the Parliament of Religions, these so-ealled pagan people had an opportunity to see some of the finest representatives of Christianity, some of the noblest produets of western civilization; consequently they returned to their homes in the Orient with new and correeted conceptions of Christianity and its representatives. The effeet of the Parliament on Christians was to alter the Pharisaie tone with whieh they had thanked God that they were not blasphemers, atheists, infidels or even as these idolators. The Parliament opened Christian eyes to the fact that only one third of the world's population has adopted Christianity, that all of the great religions excepting Mohammedanism, are older than Christianity and rieh in moral and spiritual preecpt and example. The Parliament made it theneeforth impossible for any Christian missionary ever again to go to India or China or any other foreign country with the message, carried thither for centuries before, that two thirds of God's children are doomed eternally unless they beeome converted to the Christian system of theology. In the spring of 1893 the American Board of Foreign Missions debated the

question whether or not missionaries should be allowed to go to the Orient unless they were prepared to teach the doctrines of the "fall of man" and "hell" for unbelievers therein. But since the autumn of that year no such qualification has been required and never again will be. In short, the one grand effect of the Parliament has been a broadening of sympathies, a removing of prejudices and misunderstandings, a revealing of common, moral and religious ideas and ideals, irresistibly making for the brotherhood of man to a degree unprecedented in the history of civilization. Each year sectarian barriers are being removed, creeds being revised or rejected and emphasis is being increasingly laid upon the forces that make for spiritual union and practical co-operation. The movement, however slow or dimly perceived, is yet unmistakably in the direction of greater freedom of thought, more allegiance to the scientific method in solving open questions of morals and faith and the assumption of a more catholic, appreciative, cosmopolitan attitude among people of different persuasions.

Of the world's great historical religions there are but seven extant. The Assyrian and Babylonian religions lost their independent existence more than twenty-five centuries ago. The Egyptian religion perished as a separate system of faith with the decline and fall of the civilization that had professed it. The Greek religion gave place to the Roman and the Roman in due time was replaced by the Christian, which in the process of Roman conversion adopted and adapted many pagan customs and beliefs.

Herder, the German dramatist, compared the world's great religions to the strings of a harp, each of which gives forth a peculiar note of its own, while the harmonious blending of all produces a symphony of music. Each of the seven extant great religions has its dominant note, its distinctive feature, a doctrine that differentiates it from all the rest, the several melodies constituting, when blended, a symphony of universal religion. The dominant note of Hinduism is **the Divine Presence pervading nature**; of Buddhism, **renunciation**; of Parsism, **purity**; of Confucianism, **reverence for the past**; of Judaism, **righteousness**; of Christianity, **love**; of Mohammedanism, **submission.**

Even as the seven primary colors of the prism when blended give us a ray of pure white light, so the seven great religions, having each its individual color, when blended create the pure white light of non-sectarian or universal religion. To the end, then, that we may learn our indebtedness to these great systems of faith, see what permanent contribution of moral and spiritual helpfulness each has made and profit practically in the conduct of life by our study, let us go, like pilgrims, with the scrip of sympathy and the staff of sincerity to the shrines of the world's great faiths, to find, on each of the seven Sundays, moral inspiration and spiritual refreshment at the shrine.

THE GOSPEL OF HINDUISM.

POEM.

From the "Rig-Veda," Mandala X; translated by late F. Max Mueller.

Nor aught nor naught existed; yon bright sky
Was not, nor heaven's broad roof outstretched above;
What covered all? What sheltered? What concealed?
There was not death, hence was there naught immortal
There was no light of night, no light of day,
The only One breathed breathless in itself,
Other than it there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound, an ocean without light.
Then first came Love upon it, the new germ
Of mind; yea poets in their hearts discerned
Pondering this bond between created things
And uncreated. Came this ray from earth
Piercing and all-pervading, or from heaven?
Then seeds were sown and mighty powers arose,
Who knows the secret? Who proclaimed it here,
Whence, whence this manifold creation sprang?
The most high Seer that is in highest heaven,
He knows it—or perchance e'en He knows not.

SCRIPTURE SELECTIONS.

PENITENTIAL PSALM, FROM THE "RIG-VEDA."

(Compare Ps. CXXX in the Old Testament; also the "Litany" of the Episcopal Prayer Book.)

O Varuna, Thou bright and strong God have mercy.
Through want of strength have I gone astray, have mercy Almighty, have mercy.
I go along trembling like a cloud driven before the wind, have mercy Almighty, have mercy.
It was not my will that led me astray; wine, anger, dice, thoughtlessness; have mercy Almighty One.

Not yet, O Varuna, cause me to enter the grave, have mercy, Almighty, have mercy.
Absolve us all from the sins of our fathers and from those we ourselves commit.
O Varuna, it was necessity, it was temptation, have mercy, Almighty, have mercy.

PRAYER, FROM THE "RIG-VEDA."

O Thou Almighty One, thine we are; we who go on our way are upheld by Thee. Day after day we approach Thee with reverence. In Thy friendship we are at home. Deliver us this day from heinous sins, give us understanding as a father his sons and keep us in Thy blessed protection forever.

THE DISCOURSE.

"I first call Agni hither, for our happiness,
I then call Mitra-Varuna to shield us here,
I call on Ratri (night), sending all the world to rest,
I call for help on Savitri (Sun) the brightest god."—(Rig Veda I, 35.)

The effort to deal with seven great religions, each compressed into a single discourse of forty minutes would appall even the most audacious of speakers . My task is humbler and more limited in scope. Instead of trying to give a detailed and critical account of these religions I shall seek to indicate the peculiar message of each, showing what each has that serves to differentiate it in some marked degree from all the rest. Reverting to Herder's comparison, I shall endeavor to sound the note which each contributes to the symphony of universal religion and make this the main purpose, the positive and constructive aim of each discourse. A religion can be understood only by sympathy and freedom from bias; a religion can be expounded only as the speaker puts himself, for the time being, into the heart of that religion, and so presents its particular gospel that any one of its most devout and learned adherents would endorse the presentation and feel that the aim in view had been in large measure fulfilled.

Partiality is just as fatal to equity as is prejudice, when judging the world's great religions. Consequently he who stands outside of them all has an advantage which discipleship to any one of them is apt to forbid. When the forester in Aesop's Fable, wished to persuade the lion that a man is stronger than a lion he showed him the statue which represented a man in the act of throwing down a lion. Whereupon the lion remarked, "their positions would have been reversed had a lion been the sculptor." The fact that Christians have been for the most part the sculptors of the non-Christian religions explains in some measure the lack of justice done them in Christian books. He whose position is wholly non-sectarian is much more likely, by reason of his universality, to arrive at just conclusions regarding these religions than is he who stands already committed to one of them. From a non-sectarian view point, with no other desire than to see the truth as it is, animated by sympathy and appreciation, with no pre-established preference for one religion rather than another, let us approach these great religions and seek the distinctive gospel of each, beginning with Hinduism, which, in its earliest form, as "Vedism," represents probably the oldest of all. Hinduism, like every other great religion, has had its evolution and it can therefore be intelligently studied only in the light of its development. Perhaps in no better way can we determine and appreciate what the gospel of Hinduism is than by tracing the successive stages of its growth.

India, or Hindustan, is an immense country to be compared, not with Spain, Germany, or France, but only with Europe itself, for it is as large as all Europe minus Russia. Down its western slope flows the mighty river "Indus," which means "great stream" and Hindustan denotes "land of the great stream."

Four thousand years ago this vast country was inhabited by a variety of ferocious tribes who were gradually conquered by a new and warlike people from beyond the Himalayas, on the table-lands of Central Asia. These invaders called them-

selves "Aryas," i. e., lordly, or worthy ones. They were gifted with poetic imagination, memory, language, keen intellectuality and, above all, with a strong religious instinct. While still a migratory people, before they had crossed the Indus and entered India proper, they had composed hymns which testify to intense religious feeling, fostered in the presence of the Himalayas, the Indus, and other nature-marvels of their environment. The oldest hymns of the collection known as the "Rig-Veda" belong to this primitive period, showing that at first these Aryas were simple nature worshippers, personifying the forces and phenomena of nature, singing hymns to these deities and offering to them sacrifices because of the relation in which they believed their gods stood to human affairs. Gradually and by a perfectly natural process, a pantheon of gods was formed consisting eventually of 3,338 deities, classified in three main groups, suggested by the three divisions of nature about them, viz: gods of the earth, of the air, and of the sky. Along with this polytheistic process went the development of the sacrifices, becoming increasingly elaborate and ritualistic and giving rise in due time to a system of "castes." Thus there grew up a systematic religion with its sacred book, "The Vedas," its ceremonial of hymns and sacrifices and its castes. This stage of India's religious development is usually called "Brahmanism," even as the unorganized primitive type of religion with its Vedic hymns, simple sacrifices is known as "Vedism." Brahmanism took its name from "Brahma," the soul of the universe, the underlying essence of all that is, a religious concept dimly perceived in the Vedic period, definitely expressed in the Brahmanic period and developed in true philosophical fashion in the "Vedanta" and other systems of philosophy, all of which are rooted in the "Rig-Veda." But the excessive devotion of Brahmanism to ceremonial usages and the increasing exclusiveness caused by the caste-system led inevitably to a reaction in favor of practical piety as opposed to ritualism and in favor of the brotherhood of man as opposed to castes. This reaction occurred about 550 B. C. and was led by Siddartha, or Gotama, the Buddha.

Long and obstinate was the struggle between Buddhism and Brahmanism in India. By wisely adopting some of the former's best elements Brahmanism succeeded in checking the Buddhistic reaction and keeping its hold on the masses. By the end of the tenth century of our era Buddhism had been practically banished from India to the islands of the Indian Ocean. Thus the more familiar reaction represented by Protestantism in the sixteenth century and the counter-Reformation of Catholicism had a prototype and parallel in the history of India's religion. Today the vast majority of the people of India are Hindus. They belong to the third period in the evolution of the Vedic faith, and which may be distinguished from "Vedism" and "Brahmanism" by the term "Hinduism." The masses worship "Vishnu" and the other Vedic gods. They also avail themselves of idols, first introduced at the time of the counter reformation. But it should be understood that these idols are used simply as aids to concentration in worship of the gods. The Hindu idols are not worshipped as gods, but serve simply to help the worshipper in concentrating his thought and feeling on the real object of his worship. The cultured people of India, who hold to "Hinduism" worship "Brahma" and retain all the finer elements of the two older faiths. A few decades ago the "Brahmo-Somaj (Society of God) was organized in India, under Ram Mohun Roy, an independent and truly catholic thinker. This is an eclectic movement which claims several thousand adherents and with which our two societies for Universal Religion have much in common. Both the masses and the cultured Hindus agree in regarding the Vedas as the chief of their sacred books and the oldest of these as containing the root of their religion. They believe moreover, that these hymns of the "Rig-Veda" (hymns of religious knowledge) were first recited by the "Rishis" or sacred bards of the various Aryan tribes, but not that they originated the hymns. These the Rishis "saw in vision," they were "revealed" to them, having existed from all eternity. Such is the Hindu doctrine of the inspiration of their scriptures. These hymns were not committed to writing till about 1500 A.

D. Prior to this date they were memorized and transmitted orally from one generation to the next by students selected for the sole purpose of memorizing the Vedas.

When we consult the "Vedas" to determine what the gospel common to Vedism, Brahmanism and Hinduism is we find it to be the existence of a power within each of the forces and phenomena of nature, ruling it and also influencing human affairs. Open the Rig-Veda anywhere and you read the daily drama of sunrise and sunset, of dawn and twilight, of sunshine and rain, of wind and storm, of light and darkness. "What else," asks Max Mueller (to whom we are chiefly indebted for what we know of the Vedas) "was there to interest these Aryan shepherd-folk, but this very drama." Yet 'twould be a sorry mistake to see in these descriptions merely an account of nature-processes. These Aryas addressed the sun, the wind, the rain, the storm, etc., with the pronoun "Thou." In the words of one of the Rishis, "we are not sun worshippers, not fire-worshippers, not wind-worshippers, but sun, fire, wind are symbols of a power within them ruling them and related in various ways to man." When, therefore, the Hindu says "Savitri, Thou sun," he is not thinking of the fiery ball that rises over the Himalayas and sets behind the Indus, but of the power within or behind the sun, which is responsible for all that the sun does, as giver of heat, or of light, as creator or as destroyer. Agni, Indra, Vaiyu, Ushas, Dyaus, Maruts; what are all these names but attempts on the part of these people to express the infinite in the finite, the invisible in the visible, the supernatural in the natural. And when the worshipper in ancient India addressed any one of his 3338 gods he for the time being was regarded as the supreme god. Moreover, each god had various functions and in many instances these were interchangeable among gods. Hence arose the at first dim but steadily clarifying conception of an underlying unity or single universal power; Prajapati, Atman, Brahma, being the names by which this cosmic god was called in the later sacred literature. In this connection let me quote a few passages

from the foremost authority on our subject. He says:*

"When we take day and night, spring and winter, as they come and go, we shall find in these hymns, thoughts such as would naturally spring up in the minds of any unsophisticated observers who feel that there must be something behind the visible world, some powers or persons directing the course of nature, possibly some power even beyond the powers, whom they called Devas or Bright Ones, ... whose daily procession began with the twin Asvins (Day and Night) followed by Ushas (Dawn) Surya (wife of the sun), Saranyu, (early dawn) Savitri (the enlivening sun) Bhaga, (the sun before sunrise) Surya (the risen sun) . . . . Originally the Asvins were meant for the morning and evening, for the two halves of the diurnal twenty-four hours. Then, by simply being addressed in the second person, day and night became personified, became human and even divine and almost every blessing that comes from day and night, especially health and length of days, would naturally be ascribed to them. Thus they gradually assumed the general character of saviors and of physicians, their chief work being to restore life to renew youth, or to give sight to the blind."

The same tendency and process reappears in the hymns to Savitri, the sun, as giver of light and of life, to Agni, fire on the hearth and on the altar; also light, and more especially the light of the sun; to Ratri, night; and to Varuna, night as the coverer. Nay more, belief in and worship of these gods, the powers within or behind the phenomena of nature, grew into belief in and worship of mortal attributes. In one of the hymns to Varuna the worshipper, deeply conscious of sin, first questions whether he can really approach the god and find favor in his sight and then bursts out into a passionate plea for forgiveness and redemption from his sins, feeling that Varuna is a moral no less than a physical god, a god of moral actions no less than of the all-covering night. Every aspect of nature gave to the Aryas cause for reflection and produced the belief that some power resided within or behind each force,

*Max Mueller, "Auld Lang Syne," Second Series, pp. 209 sq.

phenomenon, or law, so that no part of the universe was regarded from a physical or material standpoint alone, but always as embodying or expressing a power higher than man and capable of influencing human affairs.

And now, I ask, in what sense have we outgrown the theism of the Vedas, the gospel of the Divine in nature as set forth in the oldest and most precious part of the Hindu Bible? Only in this: we have dropped the letter "s." They recognized deities, we know only Deity. They spoke of gods, we speak of God. They thought of the universe as split up into innumerable parts, each superintended by a particular deity of its own; we think of the universe as a unit, an organic whole, superintended by a Power, indestructible, omnipotent, infinite and manifested in myriad forms. They derived their theory of the universe mainly from abstract speculation, we derived ours from concrete dealing with the forces and phenomena of nature themselves. For we owe our conception of the unity of the universe and our modern conception of God to the labors of Count Rumford, Joule, Tyndall, Helmholz and a host of other physicists, who, through actual contact with nature, furnished the cumulative evidence which proves that the universe is "a living whole," the product of an infinite and eternal Power, whence nature and human nature have been derived. But despite this difference between the Hindu pantheon and our scientific theism the former still has its value for the modern world, serving to bring home to us the helpful truth that all nature is divine, that there is no such thing as "dead matter," that wherever we turn we are face to face with the Divine. When we look up into the night sky, and feel the grandeur and solemnity of the starry march we cannot stop at the stars any more than could the Rishis who sang the Vedic hymns. It is the power, the majesty, the mystery of the infinite life of God that shines down upon us out of the firmament. With the aid of the spectroscope we analyze a beam of light as it passes through a cubic inch of space. We note the billion heat-waves and light-waves. The devout Hindu would not pause at these but proceed in thought to the divinities of heat and light. Even so should we observe not only

the independent, myriad waves, but also the exactness of God, the economy of God, the love of God revealed in that cubic inch of space. Similarly, when looking into the eyes of a friend, contemplating his beauty of soul and the inspiration he is to me, I am reminded by the message of Hinduism with its gospel of the Divine in nature and in man, that I see in all this beauty of soul and inspiration and friendship, a manifestation of the infinitely Divine that wells up in my friend as the vitalizing force of his moral and spiritual life and which the sacred bard of ancient India merely pluralized because the scientific conception of the unity of the universe had not yet been discerned. Therefore I hold that Hinduism has its helpfulness for us today by reminding us that spirit is bound up with matter in all its forms, that the universe is throbbing, thrilling, pulsing with divine energy and divine meaning. Nay more, the gospel of Hinduism is not only the revelation of God in nature; it suggests also the deeper truth that all things and beings, according to their capacity, contain God. A stone contains less than a crystal, a crystal less than a plant, a plant less than an animal, an animal less than a savage, a savage less than a civilian, a Nero less than an Aurelius, a Judas less than a Jesus. Even as a pint-pot cannot hold a gallon, so a low, crude, undeveloped soul cannot contain as much of God as one refined and purified. Hence our mission in life is none other than that of the Hindu. His highest aim in life must be also ours, to become so developed, so refined, so purified as to contain ever more and more of God throughout the eternity in which we live.

BUDDHIST BEATITUDES.

(TRANSLATED, FROM THE PALI, BY T. W. RHYS-DAVIDS.)

Not to serve the foolish,
But to serve the wise;
To honor those worthy of honor;
This is the greatest blessing.

To support father and mother,
To cherish wife and child,
To follow a peaceful calling;
This is the greatest blessing.

To bestow alms and live righteously,
To give help to kindred,
Deeds which cannot be blamed,
This is the greatest blessing.

To abhor and cease from sin,
Abstinence from strong drink,
Not to be weary in well-doing;
This is the greatest blessing.

Reverence and lowliness,
Contentment and gratitude,
The hearing of the Law at due seasons;
This is the greatest blessing.

To be long-suffering and meek,
To associate with the tranquil,
Religious talk at due seasons;
This is the greatest blessing.

Beneath the stroke of life's changes
The mind that shaketh not,
Without grief or passion, and secure;
This is the greatest blessing.

THE GREEK CONCEPTION OF BUDDHA THE ENLIGHTENED ONE.

Found in Gandhara and now in the Museum at Calcutta; presumably the oldest Buddha Statue in existence. Second Century, B. C.

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On every side are invincible
They who do acts like these,
On every side they walk in safety,
And this is the greatest blessing.

SCRIPTURE SELECTIONS.

THE TEN COMMANDMENTS OF THE BUDDHA.

(From the Buddhist Bible—"The Pitakas," Mahasudassana-Sutta.)

1. Ye shall slay no living thing. 2. Ye shall not take that which has not been given. 3. Ye shall not act wrongly touching the bodily desires. 4. Ye shall speak no lie. 5. Ye shall drink no maddening drink. 6. Accept no gold or silver. 7. Shun luxurious beds. 8. Abstain from late meals. 9. Avoid public amusements. 10. Abstain from expensive dress.*

FROM THE "DHAMMAPADA.

(Corresponding to the "Sermon on the Mount" in the Christian Bible.)

Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule.

If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

He who lives a hundred years, not seeing the highest law, a life of one day is better, if a man sees the highest law.

Let no man think lightly of evil, saying in his heart, it will not come near me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gathers it little by little.

Do not speak harshly to anybody; those who are spoken to will answer thee in that same way. Angry speech is painful, blows for blows will touch thee.

If anything is to be done, let a man do it, let him attack it vigorously.

Let each man make himself as he teaches others to be; he who is well subdued may subdue (others); one's own self is difficult to subdue.

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* The first five were imposed on both clergy and laity alike; the last five upon the clergy alone .

Let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth.

Speak the truth, do not yield to anger, give, if thou art asked, from the little thou hast; by those steps thou will go near the gods.

THE DISCOURSE.

"That path which opens the eyes, bestows understanding which leads to peace, to the higher wisdom, to full enlightenment, to Nirvana, verily, it is the noble eight-fold path."—Dhamma-Kakka Ppavattana-Sutta.4.

One-third of the human race, four hundred and fifty million souls, find their strength and stay and inspiration in the doctrines of Buddhism. Its founder was Gotama, the Buddha; Gotama being the name of the tribe to which his family belonged, a name as common in India as was the name of Jesus in Palestine. "Buddha," on the other hand, is the title of a function or office, corresponding in this respect to the name "Christ." For, as the latter means "deliverer," or "anointed," so the former signifies "enlightened." Other names by which the founder of Buddhism was called are: "Siddartha," the name given him by his father; and meaning "he in whom wishes are fulfilled;" "Cakya-muni," or monk of the Cakya order; "Bhagavat," fortunate one; "Tathagata," as his predecessors.

He was born about 550 B. C. at Kapilavistu, some eighty miles from Benares, in the valley of the Ganges, and his parents were King and Queen of Northern India.

The story of his life has been most charmingly told in Sir Edwin Arnold's "Light of Asia," a poetical version that makes free use of legendary and mythical lore concerning the Buddha, and so presents the man and his message that the reader readily orients himself and enters into the very heart of the reformer's thought and spirit. The poet's story is one of a "great renunciation." 'Tis the story of a prince, born in a palace, surrounded by luxury, provided with every available source of pleasure, shielded most carefully from the sight of sorrow and suffering. But one day, while driving in the royal park, he who had never seen anything but health and beauty

saw in quick succession human forms that expressed old age, disease and death. That series of distressing sights marked the turning point of his life. Returning to the palace, he resolved the same night to discover the way of escape from sorrow, sickness, old age and death. In the fourth book of the "Light of Asia" is the thrilling narrative of the circumstances of his departure in the dead of night to find the supreme desideratum of human life. After six years passed in study among Hindu recluses, the Buddha concludes that not in their finespun speculations lies the way of escape. He then turned to asceticism as a possible avenue to the way he seeks, but almost loses his life through the severe austerities to which he subjected himself and in vain. His third effort lay in the direction of meditation and aspiration. Seating himself under a tree (the sacred "bodhi-tree" it was afterward called), he gave himself up to profound thought, vowing not to rise until the long-sought solution was reached. There the conviction dawned upon him that extinction of desire, lust, hatred and ignorance is the way to salvation, rather than reflection and meditation, as taught by the Hinduism of his time.

And the story reads that his fame spread abroad in the land. His anxious father and distracted wife got news of his noble work, and when he returns to them he appears clad in the yellow robe of the monks of Cakya, the order he had founded. Forthwith father, wife and little son unite in joyous acceptance of the new way of salvation.

Towards the close of the sixth century, then, Buddhism came into being as a new religion, and so popular did it become that in the reign of King Asoka, about 250 B. C., it was made the state religion of India. Then followed a long and obstinate struggle for supremacy with the earlier religion, Brahmanism, terminating in the expulsion of Buddhism from India to the islands of the Indian Ocean, which, with Thibet, China and Japan, are the chief centers of Buddhism today. In passing it should be noted that among the Mongolian people who have adopted Buddhism, it has undergone considerable modification by the introduction of strange superstitions, including deification of the Buddha and the worship of him as a god; even as in Christianity there occurred the deification of

Jesus, within a century of his death, and forthwith the worship of him as "coequal with the Father." While Heraelitus and Pythagoras, in Greece, were shaping their philosophy, while Ezra and Nehemiah were reorganizing the Hebrew nation at Jerusalem after the Babylonian captivity, and while Confucius in China was fulfilling the part of statesman and moral teacher, in India the founder of Buddhism was inaugurating one of the first protestantisms on record. For Buddhism arose as a protest against the Hinduism of the sixth century before our era, even as did the Christian Protestantism of the sixteenth century against the Catholicism of that time. Nay, more, the Buddha's relation to Hinduism was like that of Luther to Catholicism in so far that both instituted their respective reforms **from within** the existing religion. As Luther had sought to remain a Roman Catholic, so Gotama had hoped to reform Brahmanism without involving the rise of a new, independent movement. The nature of his protest is understood when we recall the Brahmanic tendencies and developments of his time. The pure, simple religion of the "Vedas" had given place to an elaborate ceremonial, with costly and showy sacrifices; a programme of penances, austerities and meditations; a four-fold system of caste and a succession of six philosophical schools with their conflicting theories of the universe, God and man. This ritualism, asceticism, class distinction and intellectualism inevitably provoked protest. Siddartha, himself a Hindu, trained in the Sankya, or rationalistic school of philosophy, led the protestants. He agreed with his Hindu brethren that the supreme desideratum of life is to stop the process of reincarnation, to get rid of "ceaseless rebirths," but he denied that the way to this cessation is by offering sacrifices, by ascetic living, by metaphysical speculating on deity and destiny. He denied the infallibility and authority of the Veda which endorsed and advocated sacrifices and prayers. He denounced the bloody sacrifices as cruel and inhuman. He condemned the system of caste distinctions as degrading and undemocratic. He repudiated asceticism and self-indulgence as fatal alike to health of body and mind. Such was the protest of the Buddha on its negative side. Had he stopped at these negations, no Buddhism would have been born. All movements that seek to subsist on

negations, or on iconoclasm, die, as they deserve to, for only on affirmations, on a positive constructive gospel can human souls feed. For every negation, the Buddha offered a corresponding affirmation. He affirmed that the way to stop the series of rebirths is by living an absolutely pure and unselfish life, by practicing the brotherhood of man, and by choosing a middle path between asceticism and self-indulgence. For a dry theism that had been reduced to ritualism, the Buddha substituted a fervent morality. For the undemocratic system of castes he substituted the ennobling inclusive doctrine of brotherhood. For excessive fasting and feasting he substituted temperance, enforcing it by his wonderful eloquence and the powerful magnetism of a great personality. For the notion that the gods in some way and degree determine a man's fate, he substituted the belief that every man holds his fortune in his own hands, that each man has his "Karma." And this doctrine may properly be said to have been the secret of the hold Buddhism had on the Hindu population when the struggle with Brahmanism began. Briefly stated, the doctrine of Karma implies that all acts, like seeds, bear fruit; some soon, some late. When a man dies, he is born again on earth into a condition akin to heaven or hell. Which of these two states it shall be depends upon the character of his acts. In proportion to the amount of sin and goodness he has registered, so will his retribution and reward be, the reincarnation taking on a correspondingly low or high plane. Neither gods nor men can escape this law of Karma, or consequences. If a man be reborn into a heavenly condition, life therein will be continued until his good actions have been completely rewarded. But he may thereupon be born into a hell-state for some evil action done in an earlier existence. And, since he cannot remember any of his past states, he cannot remember any of his good or bad acts, and therefore cannot know what sort of a future is before him. Let him, however, follow desire, and he will meet the consequences; let him follow unselfishness, and the effects of following desire will be gradually paid off in successive reincarnations till ultimately he attains the peace that passeth understanding—Nirvana. Every action produces

a "samskara" or "memory-structure" or "soul-form," and the preservation of the samskaras of all past Karmas makes rebirth possible and constitutes the immortality of the soul and its evolution to ever higher planes of being until at length, after countless rebirths, Nirvana is attained.

Such, in brief, on its constructive side was the gospel of Gotama. And this protest of the Buddha, in its negative and affirmative aspects, makes him, so far as we know, the first Hindu radical, the first Indian iconoclast, the first positivist, the first prophet of faith built on reason, of religion rooted in science or exact knowledge of what is. In his dying hour Gotama urged his disciples to rely on their own minds and not on the Vedas in searching for truth. "Rely not on others, rely not on me; hold fast to the truth as to a lamp and avoid dogmatic theorizing, which is a jungle, a wilderness, a puppet-show, a fetter." This was his final appeal.

As we went to the "Vedas" to learn what the gospel of Hinduism is, so also, do we go to the "Pitakas" for our knowledge of the gospel of Buddhism. The word "Pitaka" means basket, and there were in all three baskets, the "Tripitaka," namely, "Vinaya," or rules of discipline, "Dhamma," or ethical sermons of the Buddha preached in the course of forty years, and "Abhiddhamma," or the metaphysical parts of the master's teaching. All these scriptures were, like the Vedas, memorized by disciples and transmitted orally from generation to generation till the year 260 B. C., when King Asoka, the Constantine of Buddhism, ordered the sacred scriptures to be committed to writing. The language in which they were written is that which the Buddha spoke, the "Pali" dialect, which is related to Sanskrit as is Italian to Latin, and this language being therefore sacred to Buddhists, the manuscripts of the "Pitakas" have not been tampered with to the extent we are familiar with in the case of the Christian and Jewish manuscripts.

Turning, then, to the Bible of Buddhism we find its gospel recorded in the founder's words. It consists of four "noble truths" upon which Buddhists of whatever sect or nation are agreed: First, the noble truth about sor-

row, namely that it exists and that rebirth is dreaded because it involves a rebirth of sorrow. Second, the noble truth about the cause of sorrow, namely, that it is caused by desire, lust, ignorance, hatred. Third, the noble truth about the removal of sorrow, namely, that the removal of the cause of sorrow brings the cessation of sorrow. Fourth, the noble truth about the path that leads to the cessation of sorrow, namely, the noble eight-fold path, to-wit: Right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness and right meditation. How tame all this must have sounded to a people steeped in sacrifices, penances, austerities, castes and speculation. How tame, perchance, it sounds to those of us who know not the wonderful wealth of moral and spiritual significance contained in each of the constituent parts of this noble eight-fold path. Read the 186 dialogues in which the Buddha has expounded the depth of meaning in these eight requirements. For one, I cannot resist the conviction, after reading the dialogues, that if Jesus could have heard the Buddha's exposition of the noble eightfold path he would have said, "brother, thou art not far from the kingdom of heaven." That you may have some conception of what is involved in the pathway to "Nivana"—the blessed state in which rebirth is no more—let me synopsize the content of the first of the eight needs, "right views, expounded by the Buddha in the forty-third dialogue and a little more briefly in the ninth. The man of right views understands what is evil and what is good and the roots of each. He knows the bases of bodily and mental life, how they arise and afterwards cease. As a result, he gets rid of sensuality and ill-will toward others. Moreover, he knows what sorrow is, its origin and cessation, how it is bound up with the temporary individuality resulting from the evanescent union of the five "skandas" or groups of qualities that make up each individual; he knows how sorrow results from craving and how it ceases in Nirvana. Again, he knows what old age and death mean, how both of them came from birth and how both are overcome by Arahatship the soul-condition in which one is prepared to enter Nirvana. He knows about birth and becoming, about the lust and thirst from which they proceed and how all these cease in

Arahatship. and he knows, too, about the sensations and the ideas that follow thereon, how they arise and to what they lead and when he knows all this, then is his insight right, his views are correct and the man is endowed with an abiding sense of truth.

Thus the note sounded by Buddhism is **renunciation**, renounce desire, lust, ignorance, hatred and escape from sorrow and rebirth is secured.

Like Hinduism, Buddhism begins with right knowledge as the prime essential, but it is not right views of God, or of prayer, or of the hereafter that are deemed of first rate importance; rather is it right views of men and of things as they are here and now. To this need of right knowledge Buddhism added the necessity of purity, of integrity, or courtesy, of humaneness, of peace and of a universal love. So bent was the Buddha on turning people's thoughts away from theistic speculation and theorizing about a hereafter, of which nothing is really known, to the crying moral and social needs of the living present, that when his disciples pressed him for an answer to the question, what is Nirvana? he refused to answer and turned their thoughts back to the path that necessarily leads to Nirvana, saying, this is your only practical concern. Similarly he was averse to discussing the theistic problem. Indeed, the Buddhism of Gotama was practically atheistic in that the God-idea is given no presentation, and only when he himself had been raised to the rank of a God did his ethical religion meet with any great degree of popular acceptance. Buddhists praised and adored his memory. They made images of him in various forms placing them in temples and at roadsides—a practice which Hinduism borrowed from its rival. To Gotama the Buddhist offers no prayer, because he is in Nirvana. Only to the gods of the Hindu pantheon, which "passably good Buddhists" (as they came to be called) believe in, was prayer offered. But the Buddhism of the founder recognized no supreme deity, only the gods of the Hindu pantheon; but these he considered finite, subject to Karma and the process of rebirths. The place above all these finite deities he left vacant. "Better," he said, "homage to a man grounded in the Dhamma, than to Agni for a hundred years."

Thus the ethics of Buddhism is at once intensely practical and thoroughly humanitarian. On the other hand its philosophy of life is essentially pessimistic. This world is evil, it is "Maya," illusion. To find a way of escape from it therefore becomes man's chief end and aim. The way is found by living the most completely unselfish life possible; renouncing desire, accepting the four noble truths and taking the eightfold noble path which leads to the cessation of rebirths and the absolute rest of Nirvana. No wonder that Buddhism has been called "the religion of organized weariness." If conscious personal survival be involved in the meaning of Nirvana and on this the authorities still differ while the founder himself was noncommittal—then assuredly Nirvana at best can be no more than a temporary resting place for tired souls, who will wish to take the path of the more abundant life when rested and refreshed. The "peace that passeth understanding" is not statical, not stagnation, not simple, aimless rest, but new opportunity for putting forth more of the infinite possibilities of the spirit, in thought and love and action. Unless man's "heaven" means room for such growth, which is life, it would not be desirable. What the soul wants is life, life ever more abundantly and no Nirvana could permanently satisfy the soul except as it made provision for that growth which is life.

Finally it must be said that by fixing attention on this life and its pressing moral and social needs, by refusing to answer questions regarding another life which did not practically concern him, by laying emphasis on character as more than creed, on virtue as more than theosophizing, on temperance as more than asceticism or self-indulgence; by holding up the brotherhood of man as the ideal human relationship, by teaching that every man must "work out his own salvation with diligence," Gotama performed an indispensable service in the evolution of Aryan religion and bequeathed to the race precepts and an example of renunciation that will be an inspiration for all time.

THE GOSPEL OF ZOROASTRIANISM.

POEM.

A ZOROASTRIAN PSALM.

(From the "Avesta.")

Teach me to know thy laws, O Lord,
That I may walk by the help of thy pure spirit.
Sun and stars, clouds and mountains, all move to Thy praise, O righteous Ahura Mazda.
And I, with my mouth, will sing Thy praise as long as I have breath.
Turn not away from the three best things;
Right thoughts, right words, right deeds.
He who knows purity knows Ahura Mazda.
To such is He father, brother, friend.
Praise be to the name of Ahura,
Who always was, who is and ever shall be.

SCRIPTURE SELECTION.

FROM THE ZOROASTRIAN BIBLE.

(From the "Gathas," the oldest portion of the Zoroastrian Bible, the "Avesta."

Now will I proclaim to you who are drawing near and seeking to be taught, those animadversions which pertain to Him who knows all things. Hear ye then with your ears and be ye wakeful, for I will tell you of the wisdom of the Creator and sing hymns to the Mighty One. In the beginning there were two principles, twins, the good and the evil. Side with one of these; both ye cannot belong to. Choose ye to be good and not base. Between the opposing spirits let the wisely-acting choose aright; choose ye not as the evil-doers. Splendid things are garnered up for residence in the good mind. Wisdom is the shelter from lies, the destroyer of evil spirits. The prudent man wishes to be only where wisdom dwells. May we be such as those who make this world progressive, till its perfection shall have been reached. And when perfection shall have been attained, then shall the blow of destruction fall upon the Demon of falsehood, but swiftest in the happy abode of the good mind

ZOROASTER.

Copied from a Bas-relief at Persepolis. Examples of Persian Iconography in "Early Sassanian Inscriptions," by Edw. Thomas, F. R. S.

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of Ahura, the righteous saints shall gather, they who proeeed in their walk on earth in good repute and honor. Wherefore, O ye men learn the blessings that are in store for the righteous.

(Yasna xxx.)

PRAYER.

With venerating desire for the gift of Thy graeious help, O Lord, and stretehing forth my hands to Thee, I pray for the blessing of Thy bountiful spirit. May my aetions toward all men be performed in the Divine Righteousness. Inspired by Thy benevolent Mind, may I possess those attainments whieh are to be derived from the Divine Righteousness. Do Thou, O Lord, the Great Creator, eome to me with Thy good mind and do thou who bestowest gifts through Thy Righteousness, bestow alike long-lasting life on us. And in order that this life may be spent aright, do Thou bestow the needed powerful spiritual help, not for a time alone, but for all the ages.

(Yasna, xxviii.)

THE DISCOURSE.

"HUMATA, HUKHTA, HAVARSHTA."

(Good thoughts, good words, good deeds.)—Avesta.

The various raees of the earth may be traeed to one or the other of three primordial groups. Aryan, Semitic, Turanian. The Aryans dwelt about the sourees of the Oxus, on the table-lands of Central Asia. Thence spread in seven suceessive migrations the tribes that peopled Europe and most of Asia. Of these migrations the two earliest were to India and to Persia. Henee the primitive Aryan religion diverged at this time in two distinet direetions, resulting in the religion of aneient India and the religion of aneient Persia.

Persia's plaee among the nations of antiquity was seeond only to that of Greeee and Rome. In the fifth eentury before our era Persia had eome into possession of Assyria and Babylonia. She held the Hebrews in eaptivity abroad and under Persian sway at home. Ediets, dietating various polieies, politieal, soeial, religious, were sent from the Persian eapital to Seythia, India, Egypt and Greece. So great indeed was Persia's power that the late Max Mueller, eommenting upon it, de-

clared, that if the battles of Salamis and Marathon had been lost and Greece been conquered by Persia, Zoroastrianism, which was the state religion of the Persian empire, would have become the religion of the civilized world. If, by the grace of God, of Ahura Mazda, Darius had been victorious over Alexander the Great, the Olympian deities and myths would have given place to the purer faith of Zoroaster. A thousand years later, Persia was again in the ascendant, till the year 641, when the Mohammedans established Islam where Zoroastrianism had reigned. The great majority of the faithful, refusing to adopt the new religion, were exiled and found refuge in the presidency of Bombay. There today one may see most of the 100,000 souls who are descendants of these exiles, a people world-renowned for their intellectual and moral worth and for the perfervid enthusiasm with which they perpetuate the religion of their fathers; a religion that has contributed to Christianity, through Judaism, several important doctrines; a religion, moreover, that has left its solemn record not only in the pages of the "Avesta" or Zoroastrian Bible, not only on the giant ruins at Persepolis with their suggestive inscriptions touching the character of those who espoused that religion, but also in the high-toned lives of the Parsee colony in Bombay.

Carlyle once said "great men have short biographies," but of Zoroaster we have no authentic biography at all. Less is known of him than of any other of the world's great religious teachers. Meagre as is the authentic, undisputed information we have concerning the life of Jesus, what we positively know concerning Zoroaster is still less. We do not even know his name, for Zoroaster or Zarathustra, is the title of an office or function, precisely as are the names "Christ" and "Buddha," the former signifying "deliverer," the latter, "enlightener." Zoroaster means "excellent singer" and the name "Çpitama," often applied to the founder of Parsism, means "sacred." Again, of his birthplace we know not the town, only the province. Bactria, it was called, in ancient times; on the modern map it is Afghanistan. Nor, again, do we know the date of his birth. It has been set as far back as 6000 B. C. and as far forward as 300 B. C., but the most generally accepted belief among scholars is that Zoroaster was a contemporary of David

and Solomon and therefore flourished about the year 1000 B. C. From the Avesta we learn that Zoroaster was a husband and a father, a warrior and a farmer. In his capacity as founder of the faith that bears his name we learn that he was the first annunciator of the great moral triad which forms the corner-stone of the faith, "humata, hukhta, hvarshta;" good thoughts, good words, good deeds. He was, moreover, the first priest of the sacred fire. Just here let me interject a word of caution. Do not commit the popular mistake of supposing that the Parsees are fire-worshippers. That would be as serious an error as to think the Buddhists idol-worshippers. As their idols are merely aids to spiritual concentration upon the immediate object of their worship so to the Parsees fire serves a similar helpful purpose. To them fire is the most perfect symbol of deity they know. Its refulgence, its purity, its power, its incorruptibility, its glory; all suggest the nature of deity and consequently the sacred flame is ever kept burning as a helpful symbol of their God when concentrating thought upon him and his attributes. As well speak of Christians being cross-worshippers as to say of the Parsees they are fire-worshippers. The lamented Jeneghier D. Cola, of Bombay, once quoted for me, when discussing with him this subject, a sentence that states very tersely and clearly the truth regarding the Zoroastrian's use of fire when worshipping his God. "While our eyes are fixed on the sacred fire our hearts are humbled before God." This choice of fire as the supreme symbol of deity illustrates very forcibly the influence of environment upon religious sentiments and ideas. Iran, the official name of Persia, was a veritable fire-country, bespread with naphtha springs, meteoric lights and burning mountains. Even to this day the hot winds parch the dry grass, needing but a spark to set it all ablaze. In such a country, therefore, no symbolism could have been more natural, spontaneous and inevitable than that of fire.

Just what the actual causes were that led to the separation of Zoroaster and his followers from their Aryan brethren is in large measure an open question. From various passages in the Avesta we are led to infer that Zoroaster did not agree with those of his Aryan compatriots who held sacrifices, penances and fasting to be of paramount importance in religion, with

those who looked on prayer as an end in itself and who felt it right to pass half the day in begging food that the remainder might be passed under a shady tree in undisturbed meditation and prayer. From all this Zoroaster recoiled, claiming that prayer should always be a means never an end, that work is the completing of prayer, the hands fulfilling the prayer of the heart, that industry is more than meditation and settled agricultural life better than wandering nomadic life. Such were the affirmations which supplemented the negations of Zoroaster's protest and all those who agreed with him settled down to farming life on the plains of Iran and under the inspiration of a great saying which Zoroaster declared had been revealed to him by Ahura-Mazda. "Four places on earth are most dear to God. First, where the sacred fire burns. Second, where homes are established with wife and children, with fire and plenty. Third, where the most corn and fruit are produced. Fourth, where dry land is watered and marshy land drained." What a mighty inspiration it must have been to these people, who had settled on a soil that required persistent and most arduous labor of irrigating and tilling to make it productive and life-sustaining, to hear that the chosen place of their abode was most pleasing to their God. That Zoroastrianism should teach the dignity of toil, the sacred efficacy of hard work was but natural. Turn to the teachings of Zoroaster and his successors as recorded in the Avesta and note the reiterated emphasis on work as a sacred duty. I quote a few sentences selected at random from that portion of the Parsee Bible which contains most of the practical precepts of the great teacher and is called the "Vendidad:"

"Indulge not in slothful sleep lest the good work which needs to be done, remain undone. The cock lifts up his voice with every splendid dawn and cries: Arise ye men and so destroy the demon who would put back the world in sleep. Long sleeping becomes you not; arise, 'tis day—who rises first comes first to paradise.

In whom does the Lord rejoice? In him who adorns the earth with grain and grass and fruit trees, who dries up moist lands and waters dry places. He who tills the ground is as good a servant of religion as he who offers ten thousand

prayers. He is a holy man who has built a home in which are wife and children and the sacred fire. Whoso cultivates barley, cultivates virtue. When the wheat appears the demons hiss and when the grain is ripe they flee in rage and despair. He who does not eat has no strength to live rightly nor to work. To become enervated is the nature of a demon.

(Vendidad, xviii, iii.)

Thus the emphasis of the Zoroastrian ethics is on work and these passages plainly show us why work was regarded as a sacred duty. Simply because work is the most powerful instrument for destroying the power of the demons and above all, the arch-demon, "Ahriman," source and maintainer of all that is evil in the world. Zoroaster taught that this world is under the immediate control of two principles or forces, the good one, Çpenta Mainyus, and the evil one, Angro-Mainyus, or Ahriman. The good principle, or spirit, created the world and man; then the evil one crept in and marred the creation and ever since a war has been on between these opposing powers; the good one ultimately to triumph over his adversary and become converted to goodness himself. Not the annihilation but the conversion of the Satan of the Parsee faith is what the followers of Zoroaster anticipate. In other words, there is but one living God, Ahura Mazda, omnipresent, omniscient, but not as yet omnipotent; for coeval with him, though not coeternal with him lives Ahriman, limiting still the power of the good spirit, but destined eventually to be conquered. Hence the deepest prayer of the Zoroastrian is, "May Ahura-Mazda rule at will all creatures." But not till the advent of the milennium can that prayer be fulfilled, for God will rule "at will" all creatures only when evil shall be no more. Thus the Zoroastrian religion is not dualistic in the sense of recognizing two deities because it recognizes but one supreme God Ahura Mazda and teaches adoration of Him and the six lofty spirits (Amesha-Cpentas) subject unto Him. Zoroastrianism is dualistic only in the sense of placing in pronounced antithesis two separate kingdoms, the one of light, truth, purity, the other of darkness, error and evil. And the ever-present sense of this dualism, of the antithetical forces of light and darkness, truth and falsehood, purity and impurity, is the note sounded by Zoroastrian-

ism and contributed to the symphony of Universal Religion. This world then, according to Parsism, is a great battlefield on which the contending forces of good and evil are at war and the weapons wielded by the good are not swords but ploughshares, not guns, but "good thoughts, good words, good deeds." In answer to the first question of the old catechism, "what is the chief end of man," the Zoroastrian answer is, the conquest of evil by work which shall keep pure the earth, the body, the soul. The earth is the pure creation of God; keep it pure by tilling it and allowing no noxious weeds to grow. Water is a pure creation of God; do not pollute it; never wash your hands or linen in a running stream. If you see a corpse floating on a river, remove it lest the water become polluted. Air is a pure creation of God; keep it pure by ventilation, by dissipating noxious gases and destroying noxious insects. Fire is a pure creation of God; keep it pure. Do not burn a dead body lest you pollute the fire. Do not bury it, else you pollute the earth. How, then, do the Parsees dispose of their dead? On the "Towers of Silence," a four-walled enclosure, open to the sky; there vultures congregate and devour the bodies of the dead.

In addition to the gospel of purity and work as agencies for the annihilation of evil and the conversion of Ahriman, Zoroastrianism sets forth an elaborate and detailed system of ceremonial aiming at the maintenance of purity. This we find recorded in the books of the Avesta known as the "Vendidad" and the "Vispered." All this ceremonial and ethical purity, then, was intended simply as an engine for the extermination of evil, for the ultimate conquest of Ahriman and his hosts of attendant demons. Every stroke of work is a stroke that means some measure of defeat for Ahriman. Every utterance of the moral triad and of the various names of Ahura Mazda is a blow dealt at the evil one.*

This emphasis on work, on the sacred efficacy of work, necessarily made Zoroastrianism prohibit fasting, self-torture, austerities, excessive grief, everything calculated to enervate the body, or reduce the power of the will. According to this religion the deadliest of sins is suicide, because no one should ever allow the sacred flame of enthusiasm over the conquest of

*See the Ormuzd Yast, "Sacred Books of the East," Vol. xxiii, pp. 26-29.

evil to die out in his heart or to reduce by even one soldier the valiant army of warriors battling against evil and sin. The first three virtues of this religion are these: Speaking the truth, keeping one's promises and keeping out of debt. Ahriman is the father of falsehood and deeeit, and every truthful word tends toward his eonversion. So with unreliability and getting into debt. These sins, too, are the joy of Ahriman and tend to lengthen his days of power and must, therefore, be sedulously shunned.

Such is the glorious and inspiring gospel of Zoroastrianism. To every man and woman it says: You are a ehild of God; by birthright you belong to the kingdom of the good. You were ereated a free moral agent and, therefore, you have liberty to ehoose between good and evil. But on your choiee will depend your salvation and the joy of sharing the ultimate vietory of the good. Moreover, the strietest aeeount is kept in heaven of all you do and say, and on the judgment-day your thoughts, words and deeds will be weighed in the balance and your future destiny in hell or heaven deeided. Of that destiny a detailed deseription is furnished in the twenty-seeond Yast of the Avesta. Therefore, it behooves you to choose the good life. To help guide you in making that ehoice, Zoroaster was sent, teaching that God's will is the vietory of the good and that eaeh soul should do physical and moral work as a co-operator with God in the gigantie, age-long task of redeeming the world. Hence, the Parsee's highest inspiration in the eonduct of life is the thought that he is a co-operator with God in the battle against evil and sin and destined to share the joys of vietory in store for all who fight on the side of Ahura-Mazda, sovereign Lord.

What a contrast between this gospel of "up and doing" and the gospel of meditations, penances, fastings, ineulcated by Brahmanism when the Buddha came to institute reform! What a eontrast, too, between the optimistic aim of Zoroaster, to overeome evil, and the pessimistic aim of the Buddha to overeome existenee, seeing that the practically endless series of rebirths means rebirth of suffering and sorrow.

How suecessful Zoroaster was with his gospel is evidenced, first, in the writings of the historian Herodotus, who speaks

in the highest terms of the nobility and purity of the Parsees in the reign of Darius. It is evidenced next in the lives of the 10,000 living in Afghanistan and the 90,000 residing in Bombay. Travelers tell us that these communities exemplify the teachings of Zoroaster to a most remarkable degree. Truthfulness, temperance, industriousness, commercial integrity and chastity, they say, are strikingly exhibited among them. One does not meet with drunken men or with "women of the town" —the degraded creatures that are seen on the streets of every Christian city. As for the generosity of the Parsees, it is unrivalled, extending far beyond the limits of Bombay; to Russia, at the time of the Crimean war, so that Florence Nightingale spoke of the Parsee colony as "the salt of the Bombay community;" to France, in 1859, when the terrible inundation created the need for foreign help, and the Parsees were among the first and most liberal contributors; to the United States, at the time of the civil war, the sanitary commission having received a handsome remembrance from the Parsees, sent because of their deep sympathy with the suffering soldiers and with the cause of freedom and of union. A decade or so ago George Peabody was said to hold the record for generous giving to charity by his gift of half a million dollars, but the record was broken by a Parsee, who gave three and a half million dollars to charity.

Such are some of the practical results of the gospel of him whose name we do not know, whose birthplace and birthday we do not know, the details of whose career we do not know, yet who exerted an influence that has been felt for twenty centuries or more. From his mind and heart has flowed a stream of moral and spiritual inspiration that has made glad the waste places of unnumbered human lives and made the desert of drudgery, difficulty and darkness to blossom as the rose.

In your home and in mine there stands no altar devoted to the keeping of the sacred fire, yet in the spirit of the Parsee faith it behooves us to keep aflame on the spiritual altars of our hearts the sacred fire of purity, so that our lives, too, may be aglow with good thoughts, good words, good deeds.

CONFUCIUS.

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THE GOSPEL OF CONFUCIANISM.

POEM.

MORAL LESSONS FROM NATURAL FACTS.

(From the "Shi-King," part of the canonical scriptures of the Confucianists.)

All true words fly, as from yon reedy marsh
The crane rings o'er the wild its screaming harsh.
Vainly you try reason in chains to keep—
Freely it moves as fish sweep through the deep.
Hate follows love, as 'neath those sandal trees
The withered leaves the eager searcher sees.
The hurtful ne'er without some good was born—
The stones that mar the hill will grind the corn.

All true words spread, as from the marsh's eye
The crane's sonorous note ascends the sky.
Goodness throughout the widest sphere abides,
As fish round isle and through the ocean glides.
And lesser good near greater you shall see,
As grows the paper shrub 'neath sandal tree.
And good emerges from what man condemns—
Those stones that mar the hill will polish gems.

SCRIPTURE SELECTIONS.

(From the "Analects" of Confucius.)

The superior man is exacting of himself; the common man is exacting of others.

Not to retract after committing an error may itself be called error.

In serving your prince, make your service the prime concern and let salary be a secondary matter.

In speaking, perspicuity is all that is needed.

Three things the superior man greatly reveres: The ordinances of Heaven, great men, the words of sages.

Possess good qualities yourself and then you may expect them from others. Before you can blame others, you must be free from fault yourself. The perfect man loves all men. He is not governed by private interest, but considers the public good. Without virtue, both riches and fame are like passing clouds.

Not to speak when we should is cowardly concealment.

Some one asked, "What say you to the remark, 'requite enmity with kindness'?" The Master answered: "How, then, would you requite kindness? Requite enmity with straightforwardness and kindness with kindness."

Tsz-Kung put to him the question: "Is there one word on which the whole of life may proceed?" The master replied: "Is not reciprocity such a word? What you do not wish done to yourself, do not unto others."

FROM THE "DOCTRINE OF THE MEAN," BY CONFUCIUS.

In the way of the superior man there are four things, to not one of which I have as yet attained—To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince, as I would require my minister to serve me: to this I have not attained; to serve my elder brother, as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained.

Is it not just an entire sincerity which marks the superior man?

Sincerity is the way of Heaven. The attainment of sincerity should be the way of man.

THE DISCOURSE.

"Behave toward others as you would have them behave toward you."—Confucius.

Thus far in this series we have dealt with three religions of the Aryan branch of the human family, the Hindu, Buddhist and Zoroastrian faiths. We come now to a religion of the Turanian branch—the Mongolian race of China; a people in whom the understanding has been more highly developed than the imagination, whose sacred literature contains poetry indeed, but poetry that partakes very much of the character of prose; a people whose interests are practical and scientific, rather than speculative and metaphysical; whose concern is for order, system, decorum, moderation, rather than for meditation, prayer and spiritual songs; a backward-looking race, whose reverence for the past accounts, fundamentally, for many of the peculiar characteristics of its present life.

China is a country that supports nearly one-third of the

human race on an area equal to that of the United States, with twenty-five hundred miles of sea-coast and three immense river-valleys aggregating six thousand miles; a country that has witnessed the rise and fall of successive civilizations, the earliest of which is so ancient as to make modern the pyramids and the sphinx of Egypt; a country whose industry is world-renowned and symbolized most impressively by the gigantic wall, twelve hundred miles long, twenty-five feet high, and surmounted by a parapet on which six horsemen may ride abreast, built twenty centuries ago, and its masonry still commanding the admiration of the world. Of the nature and variety of that industry, let the achievements of Peking and Nanking, of Canton and Hong-Kong tell. Nay, we have but to recall the fact that our own English words, cotton, nankeen, silk, satin, are of Chinese origin to appreciate the significance of that industry. The watchword of China has ever been "education," and whatever limitations there may be in her system of education and type of instruction, China supports, besides a host of smaller institutions of learning, the University at Peking whose student-body outnumbers that of our two largest American universities combined.

It seemed to me necessary to make these statements part of my discourse because we of the Western world are altogether too apt to think of the Chinese as a barbarous, half-civilized people, remarkable for the peculiar arrangement of their hair, their yellow skin and slanting eyes; their opium, debauchery, and dirt. We forget that China has her centers of culture and refinement as well as her slums; that she is no more to be judged by the denizens of these districts than is America by the "Bowery" population of her great cities. Let it be remembered that if China has her coolie cooks, canners and laundry-folk, she has also her magnificent men of the stamp of Li-Hung-Chang, and Minister Wu (who fairly electrified a New York audience by his candid and unbiased discussion of the relative merits of Confucianism and Christianity), and Prince Pung Kwang Yu, who read a most scholarly and exhaustive essay on "Confucianism" at the World's Parliament of Religions. But, towering above all these and all other splendid types of cultivated manhood, the supreme inspiration of the eighty million souls who today profess Confucianism, is Kung-Fu-tse, i. e., Kung the Master, or Confucius, as we have learned to call him in this Latin-

ized form of his name, founder of the state religion of China. He was born in Southwestern China, in the principality of Lu, between May and December, 551 B. C., and was therefore a contemporary of Gotama, the Buddha. It appears that already, as a mere child, Kung showed a pronounced proclivity for serious study, and at fifteen he had acquired an enviable reputation for his intellectual attainments. At nineteen he married and a son and daughter were born to him. When twenty years of age he was made "keeper of the provincial stores," and a little later transferred to the Agricultural Department as "superintendent of farms and lands." How profoundly he felt the dignity of his office and the duty of faithfully fulfilling its requirements is evidenced by the allusions he made to them in the "Analects,' indicating a man of incorruptible honor and utter consecration to high ideals. Holding somewhat radical views on questions of government and venturing to air them, his reward was dismissal and exile. For thirty years he traveled from kingdom to kingdom, proclaiming his theories of political reform. Everywhere he was greeted with a respectful hearing, because of his royal ancestry and also on account of his evident learning. When he had reached the age of fifty, a crisis occurred in the affairs of his native province and he was recalled to serve as "magistrate." This afforded him opportunity to convert some of his theories into practice, and we are told that the effect was most remarkable. Under his administration, children and elderly people were properly fed, the poor were properly cared for, the dead were honored, crime diminished, capital punishment and war were discouraged, and even the "Magna Charta" was anticipated, in that he maintained the right of a prisoner to trial by jury. So prosperous, powerful and peaceful was the principality of Lu under the Confucian regime that the princes of the neighboring province of Ts'i became jealous and forthwith planned to undermine the sage's success. Knowing the weakness of the King of Lu for spectacular entertainments, the chief officials of Ts'i secured the services of eighty captivating dancing girls to present the King, with sixty spans of elegantly caparisoned horses, and to entertain him with dance and song. So charmed was the King that he at once gave himself up to amusement, ignoring his duties as

chief executive of the state and giving no audience to any minister or other official who sought him for business interviews. This disgraceful conduct extended over three days. Confucius, utterly disgusted, withdrew from the magistracy, resolving to devote the remainder of his life to training a band of disciples in the principles of morality and good government and to editing the sacred books of his fellow-countrymen. All this he accomplished, and in the seventy-third year of his age he died, leaving a legacy of moral precepts, governmental principles and personal example that has enriched and ennobled countless lives within and without the confines of China. Minister Wu assures us that the influence of Confucius is on the increase, that his name is held in veneration throughout the Chinese Empire not by Confucians alone, but also by the Taoists, Buddhists, and devotees of other religions protected by the Chinese government; that his word is recognized as law, by the emperor no less than by the poorest peasant, and that his spirit, like an atmosphere, pervades the thought and life of the four hundred million inhabitants of China.

Through his influence, there has been maintained in China that reverence for parents, family affection, and love of order and moderation upon which every traveler remarks. In him the national trait of reverence for ancestors was so pronounced that it made intellectual humility the most conspicuous of his virtues. To him originality was a power never to be claimed by anyone under any circumstances. "Yao" and "Shun," two kings of remote antiquity, Confucius regarded as the real sources of whatever of truth and goodness he possessed, and to these somewhat mythical paragons of perfection he would ever revert as the originators of that which he did but humbly transmit to later generations. Thus it was that the traditionalism of China made Confucius, even as in due time Confucius remade China. No sooner had he incorporated in himself the race to which he belonged than it felt the reaction of his mighty personality, eighty million souls turning to him as he had turned to Yao and Shun; his biography, however, unlike theirs, being almost wholly free from mythical and legendary admixture. Though primarily a systematizer and teacher of personal and political morality, no one ever believed more than he in the power of example as the most efficacious of all moral

agents. Though not to be described as a religious teacher, in the conventional sense, Confucius was a deeply religious man, profoundly conscious of his relation to "Heaven,"—the term most frequently used by him to express his sense of a power higher than man and upon whom all things and creatures are dependent. No one can read the life of Confucius without being particularly impressed by his firm belief that he was under the special protection of Heaven. From the many incidents illustrating his sublime confidence in the protection of Heaven, let me cite two. When, with certain of his disciples, in the city of Kuang, he was for five days imprisoned and it seemed to his disciples that release would be indefinitely postponed, their signs of discouragement and despair knew no bounds. Whereupon the Master reminded them that Heaven protects the culture which he and they represent. What harm, then, can possibly come to those protected by Heaven? On another occasion, when he was threatened with assassination, the disciples urged him to hasten his flight. But Confucius replied: "Heaven has endowed me with virtues; what have I to fear from oppressors?"

To determine what the gospel of Confucianism is, we must go to the Confucian Bible, and more particularly to that portion of it which includes the teachings of Confucius himself. In its entirety, the Confucian Bible consists of "the five classics" and "the four books." Only the former take rank as the canonical scriptures of the Confucianists. They are: (1) "The Spring and Autumn Annals," a chronicle written entirely by Confucius; (2) The Shi-King, a collection of songs; (3) The Shu-King, an historical work; (4) The Yi-King, the Book of Changes, or transformations—magic; (5) The Li-Ki-King, the Book of Rites. The word "King" signifies "web" or "string," and these four Kings were compiled and edited by Confucius. The four books contain the sayings of Confucius, and were collected after his death by his disciples. These books are known as the "Analects," or table-talk of Confucius, "The Great Learning," "The Doctrine of the Mean," and "Mencius," the stanchest of all champions of Confucianism, born about one hundred years after Confucius' death.

Turning to those books which contain the teachings of Confucius himself, we find that they deal for the most part with

politics and morals, with the personal morality of the individual and with his morality as a member of the body politic. Five relations of man to man are recognized, sovereign and subject, husband and wife, parent and child, elder and junior children, friend and friend. To each of these five relations certain duties are attached, the fulfilling of which makes one a desirable member of society, and to become a desirable member of society is the chief end of man. Let everyone do good to others by fulfilling the duties of his position. Let everyone be good in himself by practicing the five cardinal virtues—justice generosity, truthfulness, humility and propriety(sense of the fitness of things). Let kings be benevolent and subjects loyal, husbands affectionate and wives devoted, parents wise and children obedient, brothers and sisters mutually attached, friend faithful to friend. Let these various relations of life be governed by the same order and serenity that we see in the solar system, in the daily drama of nature's phenomena, and a heaven on earth must ensue.

The ideal state, according to this gospel, is reached when three great requirements have been met: (1) Regulation of the individual life, or cultivation of the person, calling for study and rectification of the heart; (2) Regulation of the family, which becomes possible only when persons have been cultivated, calling for filial piety and fraternal submission of younger folk; (3) Regulation of the state, possible only when families have been regulated, calling for integrity of character, economy of expenditure, and mutual confidence between ruler and ruled—all of which requirements, when fulfilled, result in material prosperity, learning and virtue, the three greatest blessings the state can have. A quotation from the "Great Learning" will serve to show exactly the relation of these three steps in "the way of the superior man," and their mutual dependence:

The ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own states. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy.—"The Great Learning," I, 4-5.

Such, in brief outline, is the gospel of Confucianism. To reproduce in all the various relations of human life the beautiful calm and poise of Nature's order, this is the Confucian ideal of life. To attain this ideal, the founder proposed a systematic regulation of life by specific rules, these to be multiplied until they covered every smallest department of life.

In bold and striking contrast to this plan stands that of a noted contemporary of Confucius, Lao-Tze, also a statesman and moral teacher, the founder of "Taoism." He shared with Confucius the ideal of reproducing Nature's perfect order in individual and social life, but he held that this should be attempted, not by establishing innumerable rules and adjusting souls to them, but by developing inner purity of being in each individual. Spirituality, rather than political economy, according to Lao-Tze, must be the basis of the model state. Rules will be of little avail if the heart be not receptive and responsive. Let each individual contemplate "Nature's inactive activity," as illustrated in the vegetable kingdom, for example, where we see vegetable life planting without seeking the fruit, never marring by its efforts to accomplish, everything being left to develop according to its own nature; let this ideal be present from moment to moment in each human consciousness and it will prove efficacious as a deterrent from wrong-doing and an incentive to true thought, speech and action. The method of Confucius was purely objective, that of Lao-Tze subjective. The one proposed to work from the circumference to the center, from rules to the soul; the other from the center to the circumference, from private, individual living by the spirit to the harmoniously regulated life of the political and social organism. Both Confucius and Lao-Tze turned to Nature as typing an ideal for human life, but while the former read Nature's message to man in terms of order, the latter read it in terms of that active passivity and passive activity seen most perfectly in

LAO-TZE—THE OLD PHILOSOPHER.

After the Traditional Conception.

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the vegetable realm, and bidding man be molded by spiritual laws known within and that prompt now action, now inaction, now receptivity, and now productivity;—an interpretation of Nature and of man's ethical relation to the Over-Soul that reminds us very forcibly of Emerson.

Thus the note contributed by Confucianism to the symphony of Universal Religion is reverence for Nature's order. Man has no higher lesson to learn than that taught him by Nature, namely, to strive for the creation of a social order that shall be as permanent, as calm, as unbroken as the orderly movement of Nature's forces and phenomena. And such reproduction of Nature's order is possible, according to this religion, only on a basis of reciprocity—the very corner-stone of the entire system of Confucian teaching. Nearly five hundred years before Jesus of Nazareth enunciated the Golden Rule, Confucius of Lu had given it both negative and positive expression in his teaching.

Confucianism, then, as represented in its scriptures, is essentially an ethical religion, practical and prosaic, paying little attention to what is metaphysical or extra-mundane; concerned almost wholly with life here and now. Of what lies beyond this sphere, Confucius declined to speak. He held that all speculation concerning it was profitless and futile. In all this Confucius reminds us of the Buddha, who, when confronted with questions concerning the nature of Nirvana, simply refused to have anything to do with them, remarking that these questions are of no practical concern and pointing his inquirers back to the "path" that leads to Nirvana. So Confucius would ever revert to the conditions and needs of life here on earth—the rules, obedience to which produced the ideal state—when interrogated concerning the nature of death and the hereafter.

Here are three sentences from his teachings which admirably illustrate his attitude to eschatological questions:

"While you do not know about life, how can you know about death? While not able to serve men, how can you serve their spirits?" "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom."

On the question of God's nature and existence, Confucius preferred not to speak, not because he was an unbeliever, but

because this subject, like immortality, lay outside his immediate province as an ethical teacher. Plenty of passages there are in the sacred books of Confucianism to show that the founder believed himself related to a higher power, but, knowing nothing of that power, he preferred to be silent on the subject. He did not deny God's existence, he did not deny the reality of a future life; he simply felt that theism and immortality have no practical or necessary bearing on the moral life of a practical people. In all this Confucianism is closely akin to the "Ethical Culture Movement" of our own time, which also seeks to set aside philosophical and theological questions in the interests of the moral life. But I venture the assertion that the suppressed theism which marks both Confucianism and the Ethical Movement will eventually be brought to the surface and found to be the indispensable basis for a truly valid moral code, theism, in turn, having for its adamantine foundation, science or exact knowledge of whatever is. I can see no future for any religion that does not build its theism on science and its ethics on theism, and the history of the vicissitudes of both Confucianism and the Ethical Culture Movement give considerable support to this conviction.

But one religious ceremony did Confucius endorse and advocate,—the worship of ancestors. And every Confucian, from the Emperor down, observes the injunction of the Master. Besides the simple ceremony as conducted in Confucian homes, there is held at Peking, once annually, in the red-walled Temple of Confucius, a ceremony at which the Emperor burns incense before the tablet of the Master and utters this solemn invocation: "Great art Thou, O Perfect Sage! Thy virtue is full, thy doctrine complete. Among mortal men there has not been thine equal. All kings honor thee. Thy statutes and laws have come gloriously down. Thou art our pattern. Reverently have the sacrificial vessels been set out. Full of awe we sound our drums and bells." In these ceremonies, whether private or public, there is nothing intercessory, nothing propitiative; they are simply commemorative.

If Buddhism may be described as a religion of the heart and Zoroastrianism as a religion of the hand, Confucianism may be spoken of as a religion of the head. For, precisely as the Buddha declared the way of salvation to lie in a self-

renouncing love, and Zoroaster in purifying work, so Confucius affirmed that it lay in the intellectual mastery of a systematic morality. He firmly believed that if people would but reverently memorize and master his system of moral rules, it would react on the will and so produce the moral life. People, he used to say, are just like so much water, which takes exactly the shape of the dish into which it is poured. If, now, one could make a moral dish out of a series of precepts, and then, as it were, pour the people into it, the desired moral types would be the result. Confucius believed that by reverently assuming certain physical postures, the very soul of the individual would become informed with the graces of character of which the postures were external signs. I cannot but think that this faith of his in the efficacy of rules and attitudes to achieve the desired reform, this method of working from the circumference to the center, which has left its impress on the national system of education, explains in large measure the arrested development of China.

But, beside his reliance on rules, Confucius depended also on the biographies of great men of the past, persuaded that by contact with these a contagion of their noble deeds would ensue and so make for the deepening of the moral life of the reader. Still more, however, did Confucius rely on the power of example as a more potent moral educational agent than either biography or precepts. He found an incentive to set a worthy example in the fact that imitation is so natural a tendency of human nature. And it should be noted that the mighty lifting power of his example was due, not so much to his exalted character and great learning as to his striving for an ideal of virtue and of scholarship not yet attained. Others seeing that striving, were moved to a like endeavor. So is it ever with a truly great teacher. Not his intellectual or moral attainments, but his spiritual passion to possess more of infinite truth and right—this it is that determines his lifting power over other lives. Whosoever is a true servant of the ideal, even though failure be his portion, makes the ideal contagious and so lifts other lives toward the same height he himself would reach. So was it with Confucius, who taught not only by moral precepts and by appeal to the biography of illustrious ancestors, but also by the mightier power of a magnificent personal example.

THE GOSPEL OF JUDAISM.

POEM.

THE IDEAL MAN.

Psalm XV, translated by Wellhausen for the "Polychrome Bible."

O Yahweh, in thy tent who dares to sojourn?
On Thy holy mountain who dares to dwell?
He who lives blamelessly and practices righteousness,
And speaks from his heart what is true,
Who utters no slander with his tongue,
Does no wrong to another,
And his neighbor he does not calumniate,
Pompous arrogance he despises,
The God-fearing man he respects;
He pledges his word to his neighbor and keeps it,
He who does this, for all time cannot be shaken.

SCRIPTURE SELECTIONS FROM THE "OLD TESTAMENT."

The righteousness of the perfect shall direct his way, but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them, but they that deal treacherously shall be taken in their own mischief. He that is steadfast in righteousness shall attain unto life, but he that pursueth evil doeth it unto his own death. Righteousness exalteth a nation, but sin is a reproach to any people. Better is a little with righteousness than great revenues with injustice. He that followeth after righteousness and mercy findeth life, righteousness and honor. Treasures of wickedness profit nothing, but righteousness delivereth from death. The path of the righteous is as the shining light which shineth more and more unto the perfect day.—(Proverbs.)

Wherewith shall I come before Yahweh and bow myself before the most high God? Shall I come before him with burnt offerings? Will Yahweh be pleased with ten thousand rivers of oil? He hath showed thee, O Man, what is good. For what doth Yahweh require of thee but to do justly, to love mercy and to walk in humility before thy God—(Micah vi, 6-8.)

MOSES.

From the Sculpture by Michael Angelo.

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PRAYER.

From the Old Testament, Ps. XVII.

Hearken, O Yahweh, to innocence, to my entreaties give heed, attend to my prayer from lips free from guile. From Thee my right will proceed. Shouldst Thou prove my heart, shouldst Thou search me at night, though like ore Thou shouldst try me, Thou wilt find nothing. I have held fast to the law Thou hast uttered. Aloof have I kept from the paths of the violent. My steps have followed close in Thy footprints, my feet have not faltered. I call Thee, O God, for Thou wilt answer me. Incline Thine ear, listen to my speech. Of Thy favor show noteworthy tokens, Thou helper of those seeking refuge.

THE DISCOURSE.

"In the way of righteousness is life, and in the pathway thereof there is no death."—Old Testament: Proverbs, 12:28.

We are to consider next in this series of discourses the Gospel of Judaism—the religion of a people whose story extends over thirty centuries and is, without exception, the most remarkable in the history of nations. A people, homeless, suspected, persecuted; wanderers over the face of the earth, seeking a home, yet finding none; subjected throughout the Christian centuries, even to our own day, to gross indignities from the people of Jesus and Paul, both of whom were Hebrews; a people victimized by Gentile prejudice, so deep and so inhuman that even little children of refined Jewish parents come home from school crying because of abuses heaped upon them by the children of "Christian" parents, whose finest religious inheritance is from Moses and his successors; a people whose religious patriotism has been intensified by persecution to such a degree that, no matter how liberal his convictions may be, a Jew will remain a Jew so long as the Christian makes it a reproach to be a Jew; a people numbering today eleven millions, and of the American million or more it must be said that, as a class, they represent the most self-respecting, self-reliant, self-supporting, self-sacrificing, law-abiding portion of our mixed population. Judaism, Christianity, Mohammedanism—the three religions that remain to be considered—are all of Semitic origin. Just whence the Semites came is still one of the vexed ques-

tions of ethnology, but in historical times we know they occupied the Tigris-Euphrates valley, or Mesopotamia, and here it was that the ancestors of the Hebrews lived. They were one of many Semitic tribes that migrated to the Mediterranean shores. After a relatively brief sojourn in Goshen, on the Egyptian border, they marched, under Moses, northward to Canaan, settling down to agricultural life and organizing a religion which, like Vedism, early Buddhism and the most ancient religions of Persia and China, underwent development, its evolution ranging from the crude polytheism and ethics of patriarchal times to the pure monotheism and highly specialized morality of the post-exilian prophets.

As we turned to the Vedas to know what the gospel of Hinduism is, to the "Pitakas" for that of Buddhism, to the "Avesta" for the gospel of Zoroastrianism, to the "Kings" and "Analects" for the Confucian gospel, so we turn to the Bible of Judaism to learn what its gospel is. The Bible of Judaism is the Old Testament, or Covenant, as it should be called, because "testament" is a mistranslation of a Greek word meaning covenant or agreement, and refers to the agreement said to have been made between the Hebrews and their God, acording to which he promised to show them his favor; even as the "New Testament" stands for the pledge of God's favor through Jesus the Christ. This Hebrew Bible consists of thirty-nine books divided into three main sections,—the "Law," the "Prophets" and the "Writings." Modern criticism has discovered that many of these books are of composite authorship and that they have not been arranged in chronological order; but to discuss these and other results of the "Higher Criticism" would take us too far afield. Prior to the year 450 B. C., when the Pentateuch appeared, many books had been written, but no one as yet had thought of making a collection of sacred writings. Naturally, attention was turned first to the laws which it was believed Yahweh had ordained for his people. Interest centered next upon the story of the beginnings of the nation's history and of the creation of the world. Then all this literary material was brought together and passed through successive editions till it finally appeared as we now have it in the Pentateuch. For a

long time this "Torah" alone constituted the Bible of Judaism. But as the people became increasingly interested in their past history they grew to feel that the books of the historians and prophets were also part of God's word to Israel and consequently a second collection was made about the year 250 B. C., known as "the former and the latter prophets." For a long time "the law and the prophets," constituted the Bible of Judaism, as the New Testament phrase, "the law and the prophets," plainly indicates. Later, other books,—Job, Proverbs, Jonah and most of the Psalms were written, and all these were collected to make the third group known as "the writings." It so happened that the Palestinian Jews did not agree with the Egyptian Jews as to what books should go into this collection, and so the discarded ones were called the "Apocrypha," meaning doubtful. These were never received by the Palestinian Jews because not sufficiently authenticated, lacking the authority of the canonical scriptures. To our Roman Catholic brethren the books of the Apocrypha are canonical, but not so to most of the Protestant sects, for they reject them.

The Torah, or book of the Law, it was found, needed explanation. Accordingly an explanatory literature was started covering the century before and after the beginning of our era and constituting itself a book,—the "Talmud." It may be described as the attempt to reduce to rule the spirituality of the Hebrew legislators, prophets and psalmists.

Now the significant fact concerning this great body of Jewish sacred literature is that one particular message or gospel is characteristic of every section of it. Hence one may properly speak of "the gospel of Judaism," and it may be summed up in the word **Righteousness.** That is the note which Judaism contributes to the symphony of Universal Religion. True, the word Righteousness gained in breadth and depth of content with the experience and reflection of the people, but throughout all stages of its growth the word invariably stood for a standard of conduct of which God is the author. Accept that standard, try to live up to it, fulfil the law of righteousness,—this has been the gospel of Judaism in all ages. Let us review briefly the religious history of the Jews in Old Testament times to see how this statement is borne out.

Go back with me to the patriarchal age, in which Abraham

overshadows all other personages. Though it be true that Abraham is a eomposite figure, representing a tribe rather than an individual, yet the personality as presented to us in the book of Genesis makes us feel that he is typieal of the tribe and so may be treated as an individual. He is the first Jew, bidden by a eompelling voiee in his own heart, to leave the land of his fathers, to go from Ur in Chaldea westward and lay the foundations of a new nation. Yahweh (Jehovah) is represented as making a eovenant with Abraham and in the very heart of the agreement are these words: "Be thou perfeet, be a souree of blessing, reeognize me thy God." (Gen. 12:2, 17:2). How admirable a summary we have here of the triple content of righteousness, whieh the exilian author believed obtained in the patriarehal era!

Seeond only to Abraham in historieal importanee is Moses, the most eommanding figure in the saered Seriptures of Judaism. He is the father of Hebrew liberty, the author of Hebrew legislation; framer of the original eode out of whieh the ten eommandments as we know them, were eventually developed. A masterpieee of Miehael Angelo, now in the chureh of San Pietro in Vineoli at Rome, represents the great legislator at the most dramatie moment of his philanthropie career. It is the moment when, having deseended from Mount Sinai with the revealed tables of the law under his arm, he sees the Israelites daneing about an Egyptian idol. His eyes flash with seorn, his beard trembles with emotion, his left foot is thrown wildly baek, in the next seeond he will have risen and dashed the saered tablets in pieees on the ground. Standing before this eolossal statue one hardly knows whieh to admire more, the seulptor's genius as an artist, or his mastery of the Old Testament reeord. Granted that Moses derived the substanee of his original eode from Hammurabi, as the inseription read on the blaek marble pillar diseovered reeently at Persepolis, would suggest, yet positive genius is apparent in the adaptation of this Babylonian eode to the needs of Hebrew life. And in presenting to his people this eode Moses deelares it to have been divinely sanetioned and ordained, an absolute imperative of duty, hedging man about with its "thou shalt" and "thou shalt not," a transeendent law of righteousness for the eonduct of Hebrew life. To Moses, as to Abraham before him, the gospel

of Judaism is righteousness and the Sinaitic code is its embodiment.

Even the maxim, "An eye for an eye and a tooth for a tooth," which belongs to the ethics of this period, represents not revenge, but righteousness, justice, as then understood.

In the course of the five centuries following the death of Moses, Israel comes into closer relations with her neighbors, causing her existence as an independent nation to be threatened again and again and her future to become increasingly involved and uncertain. There were those who felt that Yahweh was all-powerful, so that if he suffered the surrounding nations to attack Israel it could only be because of Israel's sin. These were the prophets, i. e., forth-tellers to the nation of what their study of existing political, social, moral and religious conditions had led them. They were politicians, in the best sense; statesmen, making predictions on the basis of careful observations and mature reflection. They take the ground that Israel is assailed by foreign powers because she has forsaken the commandments of Yahweh. To these men, righteousness consists of two elements, recognition and worship of Yahweh alone and obedience to his rules of personal and social morality. First of these prophets in the order of time is Amos, a cattle-herder and owner, moved by religious patriotism to leave his ranch and serve as a reformer of the conditions he has been studying. He argues that national injustice, ingratitude and idolatry (worship of foreign gods) must of necessity mean the absorption of Israel by Assyria and other calamities besides, but that if the people will fulfil the divine law of righteousness, the peace and prosperity of former days will be restored.

Contemporary with Amos is Hosea, a man of finer and more delicate mould. He does not argue, he pleads passionately, tenderly, with the people, beseeching them to remember Yahweh's love for Israel and forsake their evil ways because unrighteousness Yahweh will not tolerate. The fate predicted by Amos and Hosea befell Israel. The northern kingdom became a colony of Assyria, when Samaria, the northern capital, was captured by Sargon in 722 B. C. Soon the southern kingdom of Judah was attacked by Assyria and two southern prophets appear, corresponding in large measure to Amos and

Hosea in the north. These were the first Isaiah and Micah. The former (called the first Isaiah to distinguish him from the exilian Isaiah, to whom the last twenty-six chapters of the book of Isaiah are ascribed, advises Judah to trust Yahweh, obey him, otherwise he will not take care of his people. At the same time, the younger contemporary of the prophet, Micah, makes "holiness of life" the burden of his message, summing up his stirring appeal in the familiar passage from the sixth chapter of his book: "He hath showed thee, O man, what is good, for what doth Yahweh require of thee but to do justly, to love mercy and to walk in humility before thy God." Reform ensues in Hezekiah's reign, only however to be followed by a violent reaction under his successor, Manasseh, who restores the idols and idol-temples, violating the law of righteousness in the extreme. Then the book of "Deuteronomy" appears with its impassioned plea for true piety, for free, willing obedience to the Divine Will. King Josiah orders the book to be read to him and thereupon proceeds to institute a drastic reform, making a clean sweep of the various forms and symbols of idolatry, extirpating the worship of foreign gods and achieving the positive results so graphically described in the twenty-third chapter of the second book of Kings. Meanwhile, however, the Assyrian empire loses its supremacy and in the year 606 B. C. surrenders to Babylonia. Judah becomes a vassal of Nebuchadrezzar, King of Babylon, who besieged the city of Jerusalem, captured it and took off the majority of its inhabitants to his capital, where they remained for fifty years (586 to 536 B. C.). All this had been predicted by that greatest student of existing conditions, the prophet Jeremiah. He could see plainly that the Babylonian captivity was inevitable and his reason was that the people had grown to care more for sacrifices than for righteousness. In his intense religious patriotism Jeremiah stood one day at the temple gate declaring to the people that their temple was nothing, that their sacrifices were of no avail until they mended their ways and that captivity alone could teach them what true righteousness involves. He has his condemnation too for those kings and courtiers who have brought calamity upon Israel.

"Woe unto them that build their houses, but not with

righteousness;'' that live in palaces while they hold the poor in contempt; that spread the foundation of their wealth on the spoliation of the weaker members of society. Religious righteousness as a social potency is what this Jewish prophet pleads for; against social unrighteousness does he protest.

For those fifty years of exile in Babylon the two chief prophets were Ezekiel and the second Isaiah. The former takes the ground that the captivity was ordained by Yahweh purposely to purify the people and to teach foreigners his power. Ezekiel makes a special claim on our attention in that he defined the required righteousness to be not simply formal obedience to rules of conduct, but a spiritual obedience springing from the heart, a spontaneous and free acting in harmony with the divine will as revealed to Judah. The second Isaiah, with sublime optimism, affirms that captivity is Yahweh's mode of purifying the people so that they may become fitted for the greatness and glory awaiting them in the near future, a picture of which is drawn in glowing colors in the fifty-third chapter of the book that bears his name. He, too, it is, who speaks of the ''suffering servant of Yahweh,'' the innocent people who suffered exile yet had done no wrong, and of them he says, they are the ''saving remnant'' of the nation through whom Israel will be redeemed. From the context of his address it is clear that the second Isaiah anticipated the Messianic era in the very near future, consequently the assumption that the historical Jesus is referred to in his prophecy is unwarranted and groundless. Isaiah's conception of the coming Kingdom of God, or Commonwealth of Man, was developed out of earlier prophetic thought of Israel's future, and is perhaps the most distinctive peculiarity of Jewish religious thought. It represents, moreover, an essential element of the contribution made by Judaism to Universal Religion, the belief in a coming City of Light for a progressing world, a state in which the divine and human will blend, in which there will be complete conformity to the Divine Will and daily life be inspired by the consciousness of the Divine Presence as entering into every part of life. How striking is the contrast between the forward outlook of the exilian prophets to a glorious future and the backward look of their contemporary Confucius whose sources

of inspiration were derived from contemplation of a glorious and somewhat mythical past!

As Assyria had succumbed to Babylonia, so Babylonia gave way to Persia. In the year 535 B. C. Cyrus, the Persian king, permitted the exiles to return to Jerusalem, and some forty thousand availed themselves of the privilege. The chief prophets of the return were Haggai and Zechariah. They exhorted the people to rebuild their temple and when, in 515 B. C., the temple had been rebuilt, Haggai remarked that its glory was greater than that of the former temple, because it marked the foundation of a new Jewish church in which the desirable things of all the earth would fill the new building with glory (II. 6-9.) About the year 450 B. C. Ezra, a great law student, with Nehemiah, who was appointed governor of Judea by the Persian king, came to Jerusalem and under their direction a new era of Jewish life was begun, the gospel of righteousness receiving an unprecedented systematic presentation in the books which constitute the Pentateuch. For one hundred years the Jews enjoyed peace under Persian rule, all the while absorbing much of Zoroastrian thought which left its mark on Jewish theology, in the theory of demons and angels, duly transmitted to Christianity. Nay more, the doctrine of "the fall of man," can be traced through Jewish channels back to a Zoroastrian source, no less than the New Testament belief in Satan, demons, angels and ministering spirits (fravashis).

When, in the middle of the fourth century before our era, Alexander the Great conquered the Persians, Palestine became a colony of the Greek kingdom of Syria. Soon there followed the magnificent, heroic, successful struggle for escape from the thrall of Greek rule, led by Judas Maccabeus, culminating in the acquisition of Jewish independence and its maintenance for a hundred years under a dynasty of priest-princes, known as the Asmoneans, until the year 64 B. C., when Pompey captured Jerusalem and Judea became a province of the Roman empire.

My purpose in this rapid review of Jewish history is to point a most important fact, namely, that the continuous subjection of Judah to foreign powers exerted a salutary influence upon her religious convictions, that these successive subordinations, while destroying national life and annihilating all hope

of monarchical re-establishment yet were most favorable to the religious growth of the people. The Assyrian and Babylonian captivities, the terrible hardships endured under the dominion of the Greek Syrians, the Roman siege and capture of Jerusalem, all tended to quicken Israel's consciousness of her relation to her God, to deepen her appreciation of his truth which she believed she possessed in her Bible, to intensify her mighty hope in the Messianic era soon to be ushered in and to add new virtues to those already identified with the word righteousness. We have only to read the literature of the Greek and Maccabean periods to see these religious and moral effects of Israel's political and social tribulations. Not only have we the book of Jonah, teaching that righteousness involves showing mercy to the heathen and that the divine mercy is not bounded by national lines; the book of Job, demonstrating how keen was the desire, on the part of some at least, to know the ways of God with men; the book of Proverbs, a compendium of moral wisdom, with its ever-recurring emphasis on righteousness as equivalent to salvation; but we have also, belonging to this later Jewish literature, most of the Psalms, the hymn-book of the second temple, a collection compiled about the year 150 B. C. Of what do they sing? Of sentiments that indicate a deepened moral and spiritual consciousness resulting from the discipline of adversity. Under Persian rule Israel's religion had been respected and many privileges had been granted the people, but under Greek rule their religion had been derided, their property confiscated, thir political status annihilated, their person oppressed. How natural, then, that they should turn again to their God, and to their own souls and feel a new and deeper need of inward purity, of a clean heart before God. We see this in the fifty-first Psalm in which the author cries out for a new heart and for a recreating of the very springs of his moral and religious life. "Wash me thoroughly from my iniquity, purify me with hyssop that I may be clean, wash me that I may be whiter than snow. In me, O God, create a clean heart and a spirit that is steadfast renew in my breast." (Wellhausen's translation, "Polychrome" Bible.)

See, again, how the one-hundred-and-nineteenth Psalm shows forth the deepened sense of reverence felt at this time

for the Divine Will as manifested in the commandments and statutes which Yahweh had given unto Israel. "Thy bidding have I laid up in my heart. On Thy behests I meditate. I forget not Thy word. In the way of Thy decrees I delight. Incline my heart to Thy decrees and not to lucre. Behold I long after Thy behests. Through Thy righteousness quicken me." In the twenty-fourth Psalm righteousness is made a condition of membership in the Jewish church, while the fifteenth Psalm is devoted to a description of the ideal man, the man worthy to walk in God's holy hill. Who is he? "He that lives blamelessly and practices righteousness and speaks from his heart what is true, who utters no slander with his tongue, does no wrong to another, who pledges his word to his neighbor and keeps it."

When we follow the story of Israel's vicissitudes through the period of Roman rule we learn again, from the literature between the two Testaments, how reverence and love for the Divine Commandments which were regarded as Israel's priceless possession deepened still more and how righteousness came to include not only the manly virtues of the robust morality inculcated by the prophets, but also the gentler virtues of patience, forgiveness, humility, sympathy, love, inculcated by and exemplified in the lives of distinguished Jewish teachers in the generation just before the birth of Jesus.

In our study of Christianity we shall revert to this stage in the evolution of Jewish ethics.

And now that we have seen how all the way from patriarchial primitiveness down through the post-exilian period to the reign of Herod the Great, in which Hillel and Gamaliel flourished, righteousness has been the priceless pearl of Jewish ethics, the central doctrine of her gospel, this discourse can have but one proper conclusion, namely, that as long as man shall live on this planet all those who wish to make progress in righteousness will come to Israel for inspiration, to read the gospel of her prophets and her poets, her sages and her seers who saw in righteousness the very core and essence of religion.

CHRIST.

From a drawing by Eduard Biedermann, following the traditional artistic conception and utilizing especially the picture of Sodoma at Sienna.

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THE GOSPEL OF CHRISTIANITY.

PROSE-POEM—"LOVE." I Cor. XIII, vss. 1-8, 13.

If I speak with the tongues of men and of angels,
But have not love,
I am become sounding brass or a clanging cymbal,
And if I have the gift of prophecy,
And know all mysteries and all knowledge,
And if I have all faith so as to remove mountains,
But have not love,—I am nothing.
And if I bestow all my goods to feed the poor,
And if I give my body to be burned,
But have not love, it profiteth me nothing.
Love suffereth long and is kind;
Love envieth not, love vaunteth not itself,
Is not puffed up, doth not behave itself unseemly;
Seeketh not its own, is not provoked;
Taketh no account of evil,
Rejoiceth not in unrighteousness, but
Rejoiceth in the truth;
Beareth all things, believeth all things,
Hopeth all things, endureth all things.
Love never faileth . . .
But now abideth faith, hope, love, these three;
And the greatest of these is love.

SCRIPTURE SELECTIONS—FROM THE "NEW TESTAMENT."

MATT. V. 43-48, XXII. 35-40, I. John II. 7-10, 15-17.

PRAYER-SENTENCES

From the prayers attributed to Jesus.

Our Father who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done.

Holy Father, keep through thine own name those whom Thou hast given me. I have given them Thy word. I pray not that Thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Sanctify them through thy word, thy word is truth. Oh righteous Father, I have glorified

Thee on the earth, I have finished the work Thou gavest me to do.

Father, the hour is come. If it be possible, let this cup pass from me, nevertheless not my will but Thine be done.

THE DISCOURSE.

"On these two commandments hang all the law and the prophets." —Matt. xxii:40.

The gospel of Judaism has been summed up in the phrase: fulfil the law of righteousness. That law consisted of a mass of rules,—civil, ceremonial, moral, religious—intended to cover every side of life. These rules, originally few and simple, were gradually expanded into the elaborate system of legislation which constitutes the "Pentateuch," edited about the year 450 B. C. But the Pentateuch in due time became the basis for still further legislation, witness the "Talmud," which consists of interpretation and development of what is prescribed in the "Torah" and which came to be regarded as having a like binding authority with the code attributed to Moses. The effect of this elaborate and voluminous system of legislation on Jewish thought and conduct was both beneficial and injurious. In so far as it furnished an external standard of moral action which all could understand and obey, and involved a strict, wholesome disciplining influence, the system was decidedly helpful. But, on the other hand, it proved to be injurious in that by its very externalism and formal character it drew the heart and will away from those inward sources of right conduct which are the highest and deepest man can have. By splitting life up into innumerable details, providing a law for each, which it was sin to violate, making no distinction between kinds of sin or degrees of sin, holding that he who offends in one point of the law offends in all—a position clearly stated in the epistle of James (II. 10)—Judaism tended to despiritualize life, to regard goodness as conformity to an external standard of right rather than as an attitude of heart toward what is good and true, to make righteousness a garment that might be put on or off, rather than a constant, maintained habit of the soul. These and other injurious effects of Jewish legislation were frankly recognized and appreciated by Hebrew reformers as early as the seventh century before our era. The Deuteronomist, for ex-

ample, writing about 620 B. C., published his passionate appeal for a devotion to the law that has its seat in the heart, the law itself being found there (Deut. xxx II. sq) Ezekiel and Jeremiah registered their intensely earnest plea for a new heart that would, out of reverence and love for Israel's God, practice that righteousness which is more than outward obedience to a set of prescribed rules. So again, at a still later day, the authors of Psalms XV, LI, CIX, and XXIV, belonging to the Greek and Maccabean periods, expressed the deeply felt need of "renewal of spirit" and the creation of a "clean heart," indicating that they fully appreciated the limitations of the system of legislation they revered. All the way from the Deuteronomist to Hillel, who was an old man when Jesus was an infant and the most distinguished legalist and scholar of his time, we find that there were those who recognized and gave occasional expression to this morality of the spirit which goes back of rules and regulations to the motives and aims of conduct and which is therefore deeper than the morality of conformity and compliance. But no one had sought to separate this spiritual righteousness from the system of legislation and lift it to a commanding place in the ordering of daily life. Let no one think that Judaism was deficient in spirituality. The literature between the Testaments bears abundant evidence of the fact that there was no lack of this grace in Judaism, even when its legalism was most elaborate and detailed; but no one had extricated the morality of the spirit, taught by the immediate predecessors of Jesus, from the mass of rules and raised it to the rank of supremacy among the motives of right action. Had Hillel done this, he and not Jesus would have been the founder of Christianity. Hillel recognized clearly that the need of his time was just this extrication and enthroning, but he was too much steeped in the system of legislation to accomplish the reformatory task of isolating spiritual righteousness and making it the highest and main controling principle of action. It remained for Jesus to achieve this, thereby transcending the Judaism of his time and manifesting true originality. I admit with the eminent scholar, Rabbi Hirsch, that Jesus uttered no new moral maxims, that one can match every sentence of the sermon on the mount in contemporary or earlier Jewish liter-

ature. Nor does this reproduction of what others had said before him detract in the least from the essential greatness of Jesus; on the contrary, it is a mark of it. Granted that in method and in thought Jesus is a Jewish haggadist, that his ethics is as little absolute as that of any other teacher, that his similes are indigenous to the Jewish Midrash and of common occurrence in the picture language of the rabbinical homilies, that he was neither more universalistic nor less nationalistic than the synagogue of his day, that in none of these respects has Jesus the slightest claim to originality, yet it still remains true that the original reformer is not only he who first conceives a fruitful idea but also he who plants it in many minds and fertilizes it there through the persuasive power of his quickening personality. To this type of original reformers Jesus belonged. He preached the loftiest moral conceptions the race had won and vitalized them by his commanding, winning presence. Even as the transcendent merit of the tree consists in its drawing from the surrounding air, earth and water the materials wherewith to build the strength of its trunk and the beauty of its foliage, so the transcendent merit of Jesus lay in his drawing from earlier or contemporary literature the materials wherewith to make his gospel a source of strength and inspiration, stamping what he borrowed with the spiritual genius of his own wondrous personality. His "judge not that ye be not judged" reminds us of Hillel's, "Judge not thy neighbor till thou art in his place." Hillel said, "Whoso would make his name great shall lose it," which is but the earlier equivalent of Jesus' saying, "Whosoever exalts himself shall be humbled." Again, Hillel's remark, "revile not when reviled," had its reproduction in "bless them that curse you." Both Hillel and Jesus enunciated the Golden Rule in substantially the same words. Consequently it is not here that we find the originality of Jesus, but it appears the moment we consider wherein he surpassed Hillel. Perceiving that the spirit behind an act is what gives it moral value, Jesus took it out of the mass of rules where Hillel had left it and made it the corner-stone of his teaching. Higher than the morality of obedience to that outward standard of Jewish Law is the morality of the spirit which cannot be gauged by any external measure at all. Higher

than visible conformity to rules regarding what must be done and still more regarding what must not be done, is the invisible motive behind that conformity. Such was the contribution of Jesus to Judaism. His recognition of this truth, his isolation of it as a supreme commanding principle of action and his ever-recurring emphasis of it throughout his ministry marked a forward step beyond the limits of Judaism. Thus this spiritual righteousness, if so we may term it, this special gospel of Jesus, the morality of the spirit, was simply a reaction from the excessive externalism of the legislative system of his time and place, a system that crippled spirituality and tended to make men oblivious to the inward springs of all true morality.

And the genius of Jesus showed itself nowhere so much as in this, that he related his gospel to the Jewish Law and presented it as a development, an expansion and deepening thereof. 'Tis a sorry mistake to suppose that Jesus cut himself off from Judaism and sought to originate a new religion. On the contrary, he was born a Jew and remained a Jew all his life through. As such, he observed all the ordinances of the Jewish religion. He kept the feasts and fasts. (Mark xiv. 12) He declared that the rules and regulations of Jewish ceremonial law as expounded by the recognized authorities should be scrupulously obeyed (Matt xxiii. 2). He even went so far as to say that not one jot or little of that law would remain unfulfilled while heaven and earth remained. (Matt. v. 18). Lest any one should think him a reckless, ruthless iconoclast, a negative revolutionist in religion, he said: "Think not I am come to destroy the law or the prophets, I am come to carry them out." And he might have added to develop, expand them, to bring out their latent deeper meaning,—for this was precisely what he did. "Ye have heard that it hath been said by them of old," quoting from the twentieth chapter of Exodus, "thou shalt do no murder." "But I say unto you that whosoever is as much as angry with his brother shall be in danger of the judgment." It is not enough, he contends, to obey the sixth commandment, not enough to stop at the law of murder, you must go down to the source of murder in the passion of anger in the heart, that it may be utterly consumed and thus no more provoke to murderous deeds. As with the sixth commandment so also with the seventh. It is

not enough to refrain from the adultrous act, you must go down to the source of it in the evil desire of the heart; there lies the root of the sin and duty regarding it calls for its extirpation. Purify the inner springs of eonduct, be not eontent with avoidanee of evil deeds, remember that the aet itself does not so mueh eonstitute evil, as the prompting of the heart that leads to it; not the killing but the wrath, not the adultery, but the lust. Again: "Ye have heard that it hath been said thou shalt love thy neighbor and hate thine enemy, but I say unto you love your enemies, bless them that persecute you, pray for them that despitefully use you." Here Jesus quotes no specific passage from the Old Testament but in his own words expresses what the aetual attitude and spirit of Jewish ethics was prior to his day. True, the Old Testament had enjoined love toward one's personal enemy but nowhere in its pages do we find love toward national enemies inculeated. On the contrary we observe the logie of the worship of Yahweh as Israel's God and of the belief that Israel is his chosen people, led direetly to hatred of foreigners as an inevitable eonsequence of this unique Jewish privilege. The prophets, notably Jeremiah, the Deuteronomist, and especially the author of the one hundred and thirty-ninth psalm feel hatred of foreigners to be not only inevitable but praiseworthy. In unqualified opposition to this attitude and spirit Jesus pleads for a cosmopolitan love that shall extend beyond one's personal enemies to the hated Romans and all other gentiles; and in so pleading he made a distinet advanee upon the position taken throughout the Old Testament. Hillel, it is true, had uttered the same sentiment but he did not raise it above the level of Jewish legalism. It remained for Jesus to lift it out of the mass of rules and make it the master-principle of the moral life, addressing not the reason, nor even the emotions, as many think, but only the will.. Jesus rightly divined that the subtlest intellectual hair-splitting does not, of neeessity, rouse the will nor does the most ardent appeal to the emotions, for the emotions, while easily fanned to a flame, as quickly "eool their ineffeetual fires." Therefore all the exhortations of Jesus are addressed directly to the will, each man being regarded as responsible for his eonduet, standing faee to face

with God and dealing with Him alone. When the trieky lawyer asked him (Matt. xxii, 35) whieh of all the eommandments in the law is the greatest, Jesus answered by quoting two verses; one, from the sixth ehapter of Deuteronomy and the other from the nineteenth ehapter of Levitieus, the two together ineuleating love to God and love to man, adding "all the law and the prophets hang on these two eommandments." In other words, Jesus would say, whosoever sueeeeds in obeying these two eommandments has in him the spirit out of whieh all right aetions will spontaneously flow.

Thus the gospel of Christianity, as derived from Jesus, does not consist in righteousness alone, obedienee to an external standard of eonduet, but rather in what we may eall spiritual righteousness, or the **morality of the spirit,** whieh sees in love for God and for all men as children of the same Father, the inward souree of all right aetion. Of this gospel there are hints and suggestions in the literature between the Testaments but no one had sueeeeded in giving it speeial and eontinual emphasis, no one had detaehed it from the existing Jewish legal system and made of it a new moral issue. This is what Jesus did and it eonstitutes his gospel and the gospel of Christianity through him. Aeeording to Jesus, eaeh human soul is a child of God, endowed with power to come into perfeet harmony with him and the desire for that harmony is the motive for doing what is right. The reason why men should do what is right is that they "may beeome sons of their heavenly Father," beeome worthy of their kinship with God. Henee the ideal life, aeeording to Jesus, is the life of the spirit, the life of union with the Eternal Life and this gives to morality its highest possible sanetion. The supreme eommandment of Jesus is "be ye perfeet even as your father in heaven is perfeet." In that utteranee Jesus gave infinite signifieanee to every humblest human being, beeause it implies that there are infinite possibilities in every ehild of God. Imitate the Divine example. God's love is unbounded, unrestrained, impartial; it is symbolized by the sunshine and the rain, given alike to the just and to the unjust. Reproduee that love in your own human experience. Love the idolatrous and the unlovely, love the unrighteous;

out of very love for the heathen, for the hated Romans, the haughty oppressors, pray for them. Such was the meaning of his command and the nearest approach to it in the Old Testament is the sentence, "Be ye holy, for I, Yahweh, your God, am holy" (Leviticus xix. 2). But when Jesus said, "be ye perfect even as your father in heaven is perfect," he rounded out the earlier injunction, he brought out what was implied in it and uttered the very highest spiritual command known to man. But what is more, he lived it. Be doubtful what may concerning the authorship of sentences and chapters in the first three gospels, which constitute our chief reliable source of information, this "synoptic" account of Jesus' life leaves one unmistakable impression upon us, namely, that he practiced what he preached, lived his gospel of love, made his own life his greatest teaching, squared his conduct with his ideals.

The highest consciousness a man can have is that of his own divine origin, the realization that in the line of animal evolution his ancestry reverts to God, and that the mark thereof is in him. Jesus felt this sense of Divine origin and relationship so deeply that it transfigured every humblest, lowliest service he was called to render, lifting it to a sublime height. When he washed the feet of his disciples—perhaps the supreme act of his life—he symbolized therein the secret of successful service. The lower strata of society can be lifted to higher levels only by those who, like Jesus, know they come from God and in that consciousness go down to serve, to touch the Divine in the degraded. Truly do such souls transfigure their helpfulness by the way in which they give it, i. e., with a spiritual grace and charm of which they are quite unconscious, even as they wist not that their faces shine and that their pure and perfect service is an inspiration to those less successful than they. Given that consciousness of the Divine, that presence within the heart of a truly God-like love, and there can be no human soul so degraded as to resist its influence. This, I take it, was the contention of Jesus and exemplified in his own dealing with every type of "sin-stained souls." Today we are just beginning to appreciate the significance of his teaching and example in the work of reform. The redeeming power of a deeply spiritual love,—who can measure it? If we

are fine enough, if we have enough of the heart-culture that was in Jesus, success in our efforts at reform is as certain as it was with him. If we fail, it can only be because we are not yet fine enough, because the divine element does not yet shine out clearly enough from us, because our love still lacks purity, or patience, or strength, or depth, or wisdom; it is not yet sufficiently God-like and therefore success is not yet ours.

The gospel of Christianity, then, as inherited from Jesus is wholly concerned with the individual soul and its living the life of God, reproducing in its own measure the Divine Love. This was the all-absorbing passion of Jesus. The problem of improving the political and social conditions of his oppressed fellow-countrymen in no wise concerned him, for he believed that by a miracle from on high the long-expected Kingdom of God, or commonwealth of man, would come on the earth and in less than twenty-five years (Mark xiii. 30) Jesus, therefore, was not a socialist as is sometimes claimed. He came not to readjust external conditions but to refine men's hearts and to quicken in each soul the sense of its divine origin and its infinite possibilities. And when he coupled with this gospel the Messianic belief in the speedy advent of a new order of society, a Kingdom of God on earth, to be miraculously established, in which only justice and love would reign, and of which the poor, the oppressed, the despised and the meek would become members, he brought to the Roman empire the one thing it needed, a message that literally transfigured life for the thousands who were enslaved and who were greatly in the majority. The slave, abject in his lot, the property of another, could now feel that despite his chains, he was a person, that God loved him, that Jesus was his friend, that there was consolation in his words, that though a slave, there was something within him which could not be bound; his soul was his own, he might be scourged but the lash did not touch his heart, he might be slain, but the door of the kingdom of heaven was open to him. He felt superior to his position, he lived in an ideal world and felt that by virtue of Jesus' gospel of love and of the "Kingdom," he was one of the great family of God's freemen. So woman, whose condition was degraded, felt that new worth was given to womanhood by the gospel

of Jesus. Her body might be abused, but her soul could not be outraged; she might be beaten to death, but she could join the noble company of the pure in the heavenly kingdom. Thus did the gospel come as a balm and benediction to the Roman masses and when later on it made its way to central and southern Europe where neither the gospel of the Epicurean,—advocating the pleasures of the hour,—nor the gospel of the Stoic,—inculcating quiet endurance, nor the example of Marcus Aurelius,—trying to hold up the falling empire by living himself a noble, worthy life—; when none of these proved efficacious to solve the problem of the age, the gospel of Jesus, of the morality of the spirit and of the kingdom of heaven, captured and transfigured the world. Judaism as represented by Hillel and Gamaliel was unequal to the task required. Jesus transcended that Judaism and laid the foundation of a new religious movement by lifting the spirituality of Judaism out of its legal environment to the plane of an independent force, making it the dominating principle of conduct. Not only did he emphasize the morality of the spirit, but he transferred the soul's devotion from an outward, objective standard of law to an inward subjective tribunal; a conscience freed, enlightened and inspired by the thought of a Divine Father whose love is to be reproduced in human life and whose absolute perfection is to be made the infinite goal of human aspiration.

It remains only to indicate the relation of the Apostle Paul to Christianity, inasmuch as it was he who instituted the new religion, by relinquishing hold on circumcision and Jewish ceremonial in general, by fixing thought and sentiment upon the person of Jesus as the Redeemer, rather than on obedience to a mass of precepts, and by constructing a framework of dogma that was intended to define and explain in terms of theology the spiritual righteousness taught by Jesus. Paul's position was, in brief, as follows. Man cannot fulfil the law of righteousness as prescribed by Judaism for there is a law in his nature ever warring against the higher law, causing him to do evil when he would do good. What, then, is there to save him from this dreadful plight? While pondering the problem there came to Paul the belief that there was one soul,

of whom he had heard, but whom he had never seen in the flesh,—Jesus of Nazareth,—who did succeed in fulfilling the law of righteousness and who out of compassion and perfect love took it upon himself to serve as the Redeemer, through his own perfectness, of sin-stained man. The simple story of Jesus' life had not yet been recorded in any of the gospels. There was as yet nothing but oral tradition. For why write any life of Jesus when it was expected that any day or moment he would return on the clouds to earth and establish the Kingdom of God? To Paul then, there came the story of the wonderful life of Jesus and he at once exalts it and makes it the corner-stone of his system of faith. Here in this one divine human being, who enjoys perfect at-one-ment with God, man may find the means whereby he, too, can fulfill the law of right-eousness. Jesus the Christ, the second Adam, thought Paul, is our intercessor, the mediator through whom imperfect man may be freed from sin and made one with God. Such was Paul's solution of the problem how to fulfil the law of right-eousness and upon this solution the new religion was founded. When, therefore, the question is asked what makes one a Christian and not a Buddhist, or a Parsee,, the answer is, "be-lief in the Lord Jesus Christ;" i. e., belief in the exceptional character of Jesus, as one who differed from all other men in kind as well as in degree, who alone of all men was able through his perfection, to fulfil the law of righteousness and thereby became the fitting instrument to bring humanity into at-one-ment with God. This belief is the distinguishing characteristic of Christianity as one of the great religions. This belief is what it has in common with no other religion and therefore determines specifically what constitutes one a Christian. While therefore the gospel of Christianity as derived from Jesus makes "love" its key-note, the contribution of Paul, as the founder of organized Christianity, causes us to add "creed" as expressed in the words, "believe on the Lord Jesus Christ."

THE GOSPEL OF MOHAMMEDANISM.

POEM.

FROM THE QUR'AN; SURA, 59.

Translated by Sir Edwin Arnold.

Sura the nine and fiftieth: "Fear ye God,
O true believers! and let every soul
Heed what it doth today, because tomorrow
The same thing it shall find gone forward there
To meet and make and judge it. Fear ye God,
For He knows whatsoever deeds ye do.
Be not as those who have forgotten Him,
For they are the evil-doers: not for such,
And for the heritors of Paradise,
Shall it be equal; Paradise is kept
For those thrice blessed who have ears to hear.
Lo! had we sent "the Book" unto Our hills,
Our hills had bowed their crests in reverence,
And opened to the heart their breasts of rock
To take Heaven's message. Fear ye Him who knows
Present, and Past, and Future: fear ye Him
Who is the Only, Holy, Faithful Lord,
Glorious and good, compelling to His will
All things, for all things He hath made and rules.

So rule, Al-Jabbar; make our wills
Bend, though more stubborn than the hills.

SCRIPTURE SELECTIONS.

FROM THE "QUR'AN," CHAPP. 5 AND 83.

O ye who have received the Scriptures, now is our Apostle come unto you to make manifest unto you many things. Now is light and a perspicuous book of revelations come unto you from God. Thereby God will direct him who shall follow His good pleasure into the paths of peace. O true believers, fear God, earnestly desire a near conjunction with Him and fight for His religion that ye may be happy. Moreover, they who believe not shall suffer a painful punishment. They shall desire

to go forth from the fire but they shall not go forth from it, and their punishment shall be permanent. . . . They certainly are infidels who say, God is Christ, the Son of Mary, since Christ said,'' Serve God, my Lord and your Lord.'' They certainly are infidels who say, ''God is the third of three, for there is no God besides one God. O true believers, observe justice. Let not hatred toward any induce you to wrong, but act justly and fear God, for God is fully acquainted with what ye do. When ye prepare yourselves to pray, wash your faces and your hands unto the elbows, and your feet unto the ankles. But if, on a journey, ye find no water, take fine, clean sand and rub your faces and your hands therewith. Strive to excel each other in good works; keep your contracts. O true believers, surely wine and lots and images are an abominition of the work of Satan, therefore avoid them that ye may prosper. Obey God and obey the Apostle and take heed by ourselves, for God loveth those who do good. O true believers, take care of your souls. Woe be unto those who give short measure or weight; who, when they receive by measure from other men, take the full, but when they measure unto them, or weigh unto them, defraud. Let not these think they shall be raised again on the Great Day. By no means. Verily the register of the actions of the wicked is surely in Sejjîn—a book distinctly written. But the register of the actions of the righteous is in Illiyyun, a book distinctly written. Verily, the righteous shall dwell among delights, thou shalt see in their faces the brightness of joy.

PRAYER.

THE "LORD'S PRAYER" OF MOHAMMEDANISM—QUR'AN, CHAP. I.

Praise be to God, the Lord of all creatures, the most merciful, the King of the day of judgment. Thee do we worship and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious; not of those against whom Thou art incensed, nor those who go astray.

THE DISCOURSE.

"Lo Illah il Allah, Mohammed rasool Allah!"

(There is no God but Allah, Mohammed is the prophet of Allah.)

We come now to the latest of the seven great religions, the least appreciated and the most misunderstood, albeit that Mo-

hammedanism, both in origin and in type, is nearer Judaism and Christianity than any other of the great systems of faith. It originated thirteen centuries ago in the Arabian peninsula, where the streams of culture and of commerce met in the middle ages, where the markets of exchange were stationed for India's treasures and the products of the Mediterranean coasts. This religion is today acknowledged by two hundred million souls and covers an area equal to one-third of the globe. The Niger and the Nile, the Jordan and the Ganges, the Maritza and the Yang-tse-Kiang, fertilize Mohammedan soil. Twice did this religion threaten to overrun all Europe; in 732, when it was checked at Tours by Charles Martel, and again in 1683, when John, King of Poland, at the head of twenty thousand soldiers defeated the Mohammedan army at Vienna. To the early representatives of this religion the world is indebted for the immense services they rendered in the advancement of civilization. For it was they who transmitted the treasures of Greek literature and philosophy from the middle ages to the renaissance, they who originated the graceful art-forms of which the Taj-Mahal and the Alhambra are the most famous specimens; they who contributed to the sciences of algebra and astronomy, chemistry and medicine; they who dotted the Saracen empire with universities and they who established at Bagdad and at Cairo two of the most renowned libraries of the world.

The founder of Mohammedanism has been called "the lying prophet." His name has been used as a synonym for Satan and his followers have been described as "part of the infernal host." Luther addressed him with the words: "Oh fie, you horrid devil, you damned Mohammed;" and Melancthon affirmed he was "inspired by Satan." For seven centuries not a sound in defence or behalf of Mohammed was heard. The first word of truth and justice was spoken in the fourteenth century by Sir John Mandeville, an English traveler, and his tribute was a veritable bugle-note in the night of bigotry and malice. Four centuries later Lessing, in his "Nathan der Weise," registered his profound respect for the essential worth of Mohammedanism. And then came Carlyle, fairly stunning the British public by placing Mohammed among the heroes of history. Yet, in our own generation, Christian

criticism, born of ignorance and prejudice, perpetuates opinions of Mohammed that have no root in truth and slanders that are without any real warrant whatsoever still resound from pulpit, platform and press.

Mohammed was born in 571 at Mecca, one of the chief centers of Arabian commerce and culture, visited annually by some two hundred thousand Muslims in accordance with the religious law requiring a pilgrimage, at least once during life, to the prophet's birthplace. His father died before the child was born and his mother before he had reached his teens. How deeply he felt the deprivations of orphanage is attested by many passages in the Qur'an, enjoining upon the faithful the duty of tender regard for the person of orphans and scrupulous care not to touch their property. Bereft of both father and mother the lad was adopted, first by his grandfather and later by his uncle, a rich, generous and magnanimous man, who disapproved of his nephew's doctrines, yet on grounds of kinship and personal regard gave him freely of the abundance of his possessions. Financial reverses came to this noble guardian and the boy was obliged to earn his own living. For several years he tended sheep till, at the age of twenty-four, he entered the service of a rich widow, Kadijah, as camel-driver and conductor of caravans journeying between Jerusalem and Damascus. She became infatuated with him, married him and though fifteen years his senior, their married life appears to have been both happy and mutually inspiring. Kadijah, indeed, seems to have been the very antithesis of Lucrezia, the wife of Andrea del Sarto, the faultless painter who felt he might have been also the soulful painter, rivalling Raphael and Angelo, had she only given him sympathy, interest and inspiration, all of which Kadijah gave Mohammed. She nursed him in his days of illness, strengthened him in hours of weakness, encouraged him and kept him up to the level of the best of which he was capable as long as she lived.

No authentic portrait of the prophet has come down to us. But from various accounts we learn that Mohammed was a man of medium height, with a massive, well-developed head, his dark curly hair streaming down to his broad shoulders and his black, restless eyes looking out beneath heavy eye-lashes

and eyebrows. His nose was somewhat aquiline and his teeth were regular and white as hail-stones. From his fair and upright dealing he derived the name, "Al-Amin," or "the faithful." His was the simple life, lived in humblest style, even unto austerity; for he would often go for months together without eating a hearty meal while daily he ate the plainest food, lighting his own fires, mending his own clothes and shoes, having given his slaves their freedom. The following beautiful story illustrates impressively a virtue he often manifested as well as taught. Sleeping one day under a palm tree, he awoke suddenly to find an enemy named Du'thur standing over him with drawn sword. "O, Muhammad, who is there now to save thee?" cried the man. "God," answered Muhammad. Du'thur dropped his sword. Muhammad seized it, and cried in turn: "O, Du'thur, who is there now to save thee?" "No one," replied Du'thur. "Then learn from me to be merciful," said Muhammad, and handed him back the weapon. Du'thur became one of his firmest friends. Mohammed's marriage to a rich widow afforded him opportunity to gratify his taste for reflection and meditation. Not far from his house, on a bluff overlooking the blazing sands of the desert, was a cave, and thither he frequently repaired to study, not books, for he could not read; but Nature and the tablets of his own heart. Afflicted with a nervous disorder that occasionally caused him loss of consciousness, it was in one of these attacks that he became apprised of his mission. We are told he fell into convulsions, streams of perspiration flowed down his cheeks, his eyes burned like glowing coals and he was about to leap from the brink of a precipice to end his misery by suicide when, the legend says, he saw the figure and heard the voice of the angel Gabriel, telling him, "Thou art the apostle of the Lord." Rushing to his wife he exclaimed, "am I in truth a prophet or am I mad?" She answered, "no harmful thing has happened thee; rejoice, thou speakest the truth. Thou dost not return evil for evil, thou art kind to relatives and friends, thou dost not gossip, thou wilt yet surely be the prophet of prophets." Note in this reply the fine conviction of Kadijah that the surest test of fitness for a prophetic career is nobility and purity of life. Mohammed hesitated at first, even as did Jesus at the outset of his prophetic

career, but at last the belief is fixed that he has been called to be the bearer of a message. But the Meccans received him not. They called him fool, madman, liar; so that he shared the fate of others of his vocation, illustrating the proverb that a prophet is not honored in his own country. But opposition only intensified his consecration. When his uncle besought him to cease his attempt to convert the Meccans, bidding him name the price of silence, he replied: "Though they gave me the sun in my right hand and the moon in my left to bring me back from my undertaking, yet will I not pause till the Lord carry His cause to victory, or till I die for it." Abu Talib replied: "Go in peace, son of my brother, and say what thou wilt, for by God I will on no condition abandon thee." Eventually assassination was planned and the prophet hearing of it resolved on flight, making his way on a night in July, 622, to the city due north of Mecca, now known as Medina. This year of the flight, or "Hejira," marks the beginning of the Mohammedan era. Hitherto Mohammed had been a preacher proclaiming unwelcome truth, denouncing vices of his countrymen and rebuking low standards of business dealing. Now he assumes the role of legislator, ruler, conqueror, heading a defensive and aggressive movement which meets with increasing success, the number of followers passing the five hundred mark within two years. For eight more years the prophet continues his conquering crusade, aiming to win over all Arabia to his message and claims, till, on the eighth of June, 632, he died, leaving to his beloved disciple, Abu-Bekr, and to succeeding califs that task of missionary expansion which gradually resulted in establishing the founder's faith over an empire greater than that of Rome and almost making it the one religion of the civilized world. Before we pass from the founder's life to his message, let it be said that he was certainly not an impostor, though both orthodox Christians and crude rationalists unite in the assertion. Voltaire voiced the view of the latter class in a verse that won the approval of both:

"Chaque peuple à son tour a brillé sur la terre,
Par les lois, par les arts et surtout par les guerres.
Le temps de l'Arabie est enfin venu,
Il faut un nouveau culte, il faut de nouveaux fers
Il faut un nouveau Dieu pour l'aveugle univers."

Credulous humanity had been victimized by the crafty prophet of Arabia, who palmed off a new God, a new cult and new fetters on an unsuspecting public! "Amen," cried the crude rationalists, because to them all religion is deception, an invention of politic priests and scheming prophets. But among the notions to be relegated to the realm of prejudice and superstition are these: Religion is an invention, all prophets are impostors and Mohammed perpetrated the most egregious fraud on record. The proofs that Mohammed was no crafty cheat, no scheming impostor are not far to seek and they are numerous. Let me cite two. At Mecca Mohammed had received a handsome income as custodian of the Kaaba, or sacred stone worshipped by the residents and by the visiting pilgrims. The religious practices connected with this worship came to be regarded by Mohammed as sheer superstition. To criticize them meant certain loss of his position. Yet he did not hesitate to denounce them and promptly surrendered his profitable custodianship. Is such conduct the mark of an impostor? Again, when implored to desist from his radical and revolutionizing preaching, he to name his own price for the silence he was to keep, he repudiated the tempting offer, preferring the luxury of his convictions and his mission, with poverty if need be, to the allurements of conservatism, ease and wealth. Surely this could never be the part of an impostor. Nothing but the bigotry, jealousy and malice of his enemies originated the charge of imposture and nothing but blind prejudice and lazy indifference to truth can account for the perpetuation of the charge.

Like the other great religions, Mohammedanism arose as a protest. At the time of the prophet's appearance there were three types of idolatry extant in Arabia. First and oldest, the native astrology with star and planet worship antedating the advent of Jews and Christians. Second, Jewish idolatry which took the form of bestowing worship upon Ezra the scribe and probable editor of the Pentateuch. Mohammed observed and complained of this "Ezrolatry" (Sura, ix, 30). Third, Christian idolatry, which consisted not only in the worship of images and relics, but also of three gods, for the "trinity" had here degenerated into tritheism (Sura, 5). Now Mohammed's wish

and aim was to turn the people away from these various idolatries and bring them back to what he thought was the original Semitic faith, the one original source of both Judaism and Christianity. The thought of instituting a new religion seems never to have entered the prophet's mind. His one thought was to restore the ancestral faith of Abraham with its simple doctrine of pure monotheism and obedience to the one true God. This, he thought, was Abraham's religion, this, he was persuaded, should be reinstated and all forms of idolatry, indigenous, Jewish, Christian—abolished. The time for vindicating "the true faith" had arrived. Mohammed believed he was the prophet to whom it had been revealed. Five other great prophets, he said, there had been before him, namely, Adam, Noah, Abraham, Moses and Jesus. To each, he believed, a revelation had been vouchsafed and that each in turn was superseded by its successor, Mohammed receiving the final revelation and establishing the absolute religion. All this the prophet sincerely believed, regarding himself simply as the latest medium through whom the Mighty One had made known His word. Nowhere does Mohammed make extravagant or extraordinary claims for himself. "I am only a man like the rest of you. I am not a miracle-worker, not an angel. I am frail and liable to err. I am an apostle, a prophet, the last of the prophets." In these phrases did he describe himself again and again in the Qur'an. Nor does he think that to him has been revealed all that the omniscient Mind contains. In the thirty-first Sura we read: "If all the seven seas were changed to ink and all trees to pens, they could not write all the things God has to reveal to man."

The revelation which Mohammed believed he received constitutes the "Qur'an," the sacred book, or Bible, of the Mohammedans. It is, without exception, the most deeply revered and widely read of all the sacred scriptures of the world, its use being much more extensive than that of the New Testament in Christian countries. Moreover, it is believed by the faithful that this book existed from all eternity in heaven, whence it was sent down, piecemeal to the prophet, by one angel or another and following the delivery dictated to a secretary who committed it to writing on scraps of papyrus,

leather, or whatever material was available at the time, the separate parts collected and edited two years after the prophet's death by Abu-Bekr. Ten years later (642) it was revised and issued, as a final recension, by Uthman, the third Khalifa, all earlier versions having been ordered destroyed. Thus the Koran is unique among Bibles in that it is the work of a single mind and has a uniform text in all editions. Its contents may be described as a collection or potpourri of myths, legends, narratives, legal rules, ceremonial injunctions, moral precepts. The Qur'an is a reservoir into which, through Mohammed's mind, many different streamlets have been emptied. That Jewish and Christian stories should form part of the book is not strange, for, as conductor of caravans through Judea and Syria, Mohammed must have acquired considerable information on Biblical subjects. Tales of Abraham, Moses, Jesus, related by not very competent reporters entered the prophet's head and fermented there. What he knew of Bible characters he never derived from direct contact with the Bible itself. The probability is he never saw a Hebrew Bible nor a Greek New Testament. But many a Hebrew story as recorded in rabbinical books he doubtless heard, while the apocalyptic books of the Old and New Testaments—Joel, Daniel, Revelation—with their thrilling accounts of the Judgment Day told symbolically by reference to figures, animals, numbers, all these exerted their influence upon Mohammed as almost every page of the Qur'an testifies. That there should be contradictions in the Qur'an is to be expected from the very nature and manner of the revelations. But Mohammed never had any scruples about "progressive revelation" as applied to himself. If experience proved a certain "revealed" ordinance to be unsatisfactory another ordinance was revealed later on to supplement, correct or perhaps even to annul the original revelation. In this connection it is instructive to know that the scepticism and agnosticism which have resulted from the discovery of contradictions and limitations in the Christian Bible have their parallel in Mohammedan countries where a marked defection from the faith is taking place among those who see the inadequacy of the Qur'an as a moral and political guide. As many thoughtful Christians have ceased to follow the cross and abandoned their

orthodoxy when enlightened upon the fallibility of their Bible, so there are intelligent, thinking Mohammedans who for a similar reason have ceased to follow the crescent and are feeling about for a new foundation of belief.

Of all the Bibles of the great religions, the Qur'an is the least attractive to the general reader. Curiosity draws him to its pages but he is quickly repelled because there is no continuity of thought, no charm of style, both the thought and the style suggesting the camel of the desert, at liberty to browse wherever stubble is to be found. The one hundred and fourteen chapters of the book have superscriptions indeed, but these for the most part bear no relation to the contents. The events chronicled follow no chronological order and only the most patient scholarship of specialists has enabled us to shape from this literary waste and tangle the prophet's thought and teachings. Had Mohammed known how to write there might have been no such difficulties. As the "revelations" fell from his lips they were caught by a secretary, jotted down on any material ready to hand and never connectedly arranged during the prophet's life. He having been neither a theologian, nor an historian, nor a philosopher, but an enthusiast, spoke his revelations as they came regardless of their agreement with or contradiction of earlier ones. His thought possessed him, not he his thought. From his surcharged brain it rushed on undiked, unchanneled, too swift to allow of skilful or consistent expression. Carlyle complained that the Qur'an was the most toilsome reading he ever undertook. He described it as "a wearisome, confused jumble, endless iterations, long windedness, entanglement most crude, incondite, insupportable stupidity in short." But, thanks to the labor of Biblical scholars, who have applied the principles of the higher criticism to the Qur'an as to the Old and New Testaments, we can place its chapters in their chronological order, divide the book into three sections corresponding to the three epochs of the prophet's career and see the spirit of each reflected in the chapters of each section. The first epoch, marked by misgiving, doubt, struggle, misappreciation and opposition, is readily discerned in a series of chapters aglow with enthusiasm and bordering on frenzy, recording his visions with a fervor that persuades us of his sin-

cerity. The second epoch, the period of appreciation and success, is evidenced in the chapters of reasoning and argument; calm, dispassionate, yet not void of enthusiasm, addressed to converts who recognize and acknowledge the authority of the speaker. The third epoch finds the prophet prone to make concessions and compromises for the sake of still greater success. He has grown shrewd, calculating, politic, in his aggressive propaganda and all this is reflected in a group of chapters whose weak, willowy utterances indicate descent from the plane of a high ideal which had been transfigured by sincere consecration and perfervid enthusiasm.

Turning to the Qur'an, as we have turned to the Bibles of the other great religions in search of their respective gospels, we observe that the duty of submission to God, the Resistless, mighty, omnipotent one, is enjoined with never wearying emphasis. **Submission,** that is the note which Mohammedanism contributes to the symphony of Universal Religion. The very name of the religion, "Islam," means submission. For the faithful never speak of their religion as "Mohammedanism," but always as "Islam.' Then, too, in the ninety and nine names of Allah, "the Strong One," the idea of submission is predominant. He is called, "the one to whom everything is subject, the Lord of all creatures, the Lord of the East and the West, the all-governing, the all-compelling." He is the Mighty One to whom all things and all creatures must submit and whose mercy is due to his very omnipotence. He is likened unto the wind and all humanity unto a field of grain that sways with the blowing of the wind. He is a Sultan, a despot, and Muslims are they who submit (the word Muslim having the same root as Islam), they who, like the willows, bend before the blast; rather than like the infidels, who resist it, as does the oak. Thus the fundamental religious duty of Islam is submission and it implies three primary obligations. First, abhorrence of idolatry as the most heinous of sins, bestowing on other supposed gods the homage due to Allah alone. When the subjects of an autocratic Sultan dare to enthrone a usurper and to do him homage, they are punished to the full extent of the civil law. Even so idolators who dare to worship any other god than the heavenly Sultan, are punished to the full

extent of the religious law, enunciated repeatedly in the Koran and to be fulfilled on the Judgment Day. Every mosque bears witness to Mohammed's hatred of idolatry, no statuary, no images, no reproductions of any human forms are to be seen, solely the arabesque ornaments whose geometric traceries reproduce only objects from the inanimate world. Second, the duty of submission involved the obligation to extend the heavenly Sultan's Kingdom on earth, and by force if need be, because refusal to recognize and do homage to Him is rebellion and rebellion must be suppressed, by persuasion if possible, by the sword if necessary—a doctrine that appealed to the military temper of the Saracen and which Mohammed set forth by precept and example. Such is the logic of a monarchical creed. This, however, must be said concerning Islam's appeal to force, that the Mohammedan sword has oftener been tempered with mercy than has the Christian, albeit that the genius and spirit of Christianity oppose appeal to force. When Omar captured Jerusalem he suffered every Christian life to be spared, when Geoffrey of Lorraine captured the city he put ten thousand Muslims to merciless death. The third obligation identified with the duty of submission is obedience to the commandments of Allah as taught in the Qur'an, with special care to have one's moral account "square" when the Judgment Day dawns. For then will the heavenly Sultan determine the fate of each human soul. Then will a man walking to the judgment seat be met by a loathsome looking object to which he will say, "be gone," but it will reply, "I cannot, for I am thy conscience." Then will the fraudulent buyer and the fraudulent seller walk to the judgment seat with the goods they fraudulently bought or sold tied to their necks and dragging behind them. Then too will the righteous have opened unto them the gates of Paradise,—no mere reproduction of a Turkish harem,—having its sensuous delights indeed, but its spiritual elements besides. Most frankly and even naively is the Mohammedan motive for right conduct presented in terms of Paradise and Hell. Nowhere else is the utilitarian motive for virtue more explicitly set forth than in the Qur'an.

Five "pillars" of fidelity are set up, constituting the moral

and religious requirements binding upon all believers. (1) Repetition of the creed—"there is no God but God and Mohammed is his prophet." (2) Prayer and ablutions; five times daily, at the call of the "Muezzin," from his minaret. (3) Almsgiving, two and a half per cent of one's goods to be given the poor, (4) fasting, from sunrise to sunset in the month Ramadan, in which the prophet fled to Medina from Mecca, (5) a pilgrimage, at least once in one's lifetime, to Mecca.

Three commandments are given special prominence in the ethical teachings of Mohammedanism. These relate to total abstinence, cleanliness and humaneness. Essentially characteristic of Mohammed's legislation was his insistence on abstinence from liquor. Drunkenness is the one vice most feared in tropical countries and generally condemned as a violation of divine law. This prevailing conception was adopted by the prophet as an integral part of his moral code. His opposition to Christianity was based in part on its failure to put an absolute veto on the use of wine. General Lew Wallace, after prolonged residence at Constantinople declared that while Christian drunkards were to be seen daily on the streets, he never once saw a drunken Muslim. The requirement of ablutions five times daily, before prayers, led very naturally to the promotion of cleanliness.

A "Society for the prevention of cruelty to animals" is unknown in Mohammedan countries, except in cities overrun by Christians, and in Turkish cemeteries, it is said, the four corners of every slab that covers a grave are grooved to catch the rainfall and so attract the birds to drink and sing over the place where their human brethren sleep. This tender concern for the lower animals results from the prophet's injunctions touching humaneness which appear again and again in the pages of the Qur'an.

Concerning the charge of advocating polygamy and slavery, made against Mohammed, it should be remembered that these evils existed before his day and the most that could then be done was to improve the condition of slaves and the position of women, both of which Mohammed achieved. He gave women rights of property, he regulated divorce and put restrictions on polygamy by fixing the number of wives at

four,—a law that provoked no general antagonism because it made allowance for the physical passion of the tropics, even as the law prohibiting use of intoxicants conformed to the popular belief as to the wisdom of practicing abstinence and therefore the law was readily approved.

When we reflect upon the utterly uncivilized character of the tribes that inhabited Africa and parts of Asia at the time of Mohammed's appearance as a reformer, we may well believe that the doctrine of submission to an irresistible Ruler whose decrees are to be unquestioningly accepted and obeyed was exactly suited to the needs of these peoples, belonging as they did to the childhood stage of human development, when simple obedience to rules regardless of their meaning or purpose is the highest possible virtue. For peoples who have evolved from that stage the gospel of Islam, or submission, can have no inspiration. To the everlasting credit of Mohammedanism it must be said that in lifting to a higher plane of life the various tribes of Africa and Asia to which it ministered it accomplished that which contemporary Judaism and Christianity in those localities were never able to achieve. In this civilizing work Islam performed an invaluable service to the world.

SUMMARY AND CONCLUSION.

"Whatever road I take joins the highway that leads to thee."

Parsee Scriptures.

"I make bold to say that we who are now living will behold the dawn of a new religion which is to be really universal in its principles and as broad as humanity in its boundaries; which is not, however, to be Christianity, nor Judaism, nor Buddhism, nor Neo-Brahmanism, but a new faith into which the specific religions are in form to die that they may continue to live in spiritual substance."—Wm. J. Potter, in 1893.

In the name of universal brotherhood, in the interests of truth and in the spirit of love, we have gone like pilgrims, with the staff of sincerity and the scrip of sympathy to the shrines of sacred scripture that contain the gospel of the great religions.

What has our pilgrimage done for us? Intellectually, it has widened the bounds of our knowledge concerning these systems of faith, it has corrected certain errors and false impressions, thereby banishing prejudices that were the product of those misconceptions. Spiritually, our pilgrimage has broadened us, made us more catholic in our sympathies, more cosmopolitan in our attitude to the non-Christian religions, more responsive to inspirations from sources we supposed were unpromising, if not wholly void of helpfulness. In a word, our pilgrimage has deepened within us that spirit which is more than forbearance, more than tolerance, more than charity and to which we give the name Appreciation; the spirit that prompts us to bow before every teacher, be he Buddha or Zoroaster, Confucius or Jesus; that leads us to find moral and spiritual food in all sacred scriptures, be they the Pitakas or the New Testament, the Avesta or the Qur'an, valuing each teacher, each book, in proportion to the helpfulness derived therefrom; the spirit that in looking at the various sects of Christianity compares them to the stops and pedals of a great organ, each contributing some tone or timbre toward the complete harmony of human faith. Our pilgrimage has taught us that no one can enter into the respective messages of the world's great religions or into the lives of the great founders and teachers without taking a distinct forward step in spiritual progress, without reducing the number of one's preju-

dices, without developing the qualities of fair-mindedness, candor, catholicity, appreciation. In so far, then, as our pilgrimage has achieved for us these results we must count it a distinct spiritual gain.

We have discovered that all of the seven extant great religions, despite their differences, face the same way, look up to the same ideal of a diviner life on earth as man's most immediate concern; all ask the same essential, vital questions relating to morals and religion, to-wit: Is there a God? Is man immortal? Is duty binding upon us? What shall I do to be saved? To each of these primary religious questions each of these religions gives an answer of its own. All, again, emphasize some one particular doctrine or belief, constituting the keynote of each.

From actual reading of the Bibles of these religions we have proved that moral precepts relating to justice, gentleness, tolerance, truthfulness, forgiveness, love, which many think are to be found in the Old and New Testaments alone, appear also in the other five Bibles. Nay more, we discovered certain moral maxims in these scriptures which are lacking in the Christian Bible, while every moral sentiment found in it is paralelled by corresponding sentences in one or another of the rest.

The Golden Rule we once thought original with Jesus, but we came across it in the teachings of Confucius and of Gotama, we read the version of it given by Mohammed and by Zoroaster. Even Moses, or the author of the injunction "an eye for an eye and a tooth for a tooth, we observed, did not teach a doctrine of revenge in those words, but on the contrary, he set forth the doctrine of justice as then understood and justice is the heart of the Golden Rule.

The ten commandments, we found, might be extended to at least fourteen so as to include the inculcating of temperance, humaneness, cleanliness and intellectual honesty, commandments contributed by Buddhism, Mohammedanism and Hinduism.

Again, by appeal to these same Bibles we have discovered that the religious sentiments of reverence, wonder, awe, aspiration are present in the hearts of the billion non-Christian souls

no less than in the hearts of the four hundred and fifty millions who take the Christian name. We listened to a Hindu psalm and were at onee reminded of a similar psalm in the Old Testament and also of the refrain in the "Litany" of the Episcopal Prayer-Book. We heard the Parsee's prayer for purity and realized how slight a ehange in the words of that prayer is required to make it suit our own spiritual need. We read the Buddha's "eight-fold noble path" and though we believe neither in reincarnation nor in Nirvana, we know that we too must walk that path if all the possibilities of eharacter-development are to be ours. We opened the "Kings" and the Qur'an and found that eaeh contains the eredentials of a religion that on many a spiritual theme speaks to our hearts in aecents beautiful and divine.

So deeply impressed were we by the purity of spirit, the nobility of purpose and eonseeration to an ideal aim that mark the lives of the founders of the great religions that we shrink from eomparing them. We feel compelled to refrain from declaring the spirit of any one of them to be superior to that of all the rest, a praetiee that prevails pretty generally among representatives of these religions. Who, that has made an impartial study of the life and work of these great teaehers, will dare to say that the spirit of Zoroaster was any less pure, less fine, less exalted than the spirit of Jesus? Who will dare to say that Confucius was less eonseerated than the Buddha or that Mohammed was less sineere than Moses? Who, in the light of even our imperfect studies in eomparative religion will think of affirming that Jesus summed up in his personality all the qualities of the other great religious teaehers and added to that sum his own distinguishing attributes? Far be it from us to detract one iota from that whieh eonstitutes the spiritual greatness of Jesus, yet there is nothing to warrant so extravagant a claim as this "pleroma" implies. From all sueh eomparisons, contrasts and extravagant, unwarranted claims our pilgrimage has saved us; at the same time it has bidden us be discriminating in our estimates and judgments both of the teaehers and of their respeetive gospels.

Not the least important of the diseoveries resulting from our pilgrimage is that whieh pertains to the unity and diversity

of the great religions. We see that all are one because all are rooted in universal human nature and all are simply so many expressions of man's effort to perfect himself in all his relations—and this effort is the essence of religion. On the other hand, these religions are all different because of their various local origins and because of the various special claims made by each but shared by no other. In other words, we have seen that each of these religions has a special and a universal element, the former indicating its difference from the others, the latter its oneness with them. Mohammedanism is a **religion,** because of its universal element, i. e., its root and the idealward effort, beliefs and sentiments which it shares with all other religions. It is the **Mohammedan** religion because of its special element, its claim that Mohammed is **the** prophet of God and the Qur'an God's supreme revelation to man. Christianity is a religion because of the same universal element which it contains; it is the **Christian** religion because of its special claim that Jesus **is the** Christ of God, the sole Savior of mankind. So each of the other five religions has its universal element, its ideas, sentiments, aspirations, which it shares with all others; each has also its special element, represented by those claims and doctrines which are peculiar to itself.

The question therefore arises, very naturally and spontaneously, will any one of these seven religions conquer and absorb the other six and so become itself a universal religion? At the World's Parliament of Religions this expectation was entertained and expressed by one or more representatives of each of the seven religions. The fervent Buddhist pictured the universal reign of Gotama's faith. The enthusiastic Mohammedan made bold to predict the universal sway of Islam. The devout Christian prayed for the redemption of the world through his Lord and Savior Jesus Christ. At Saratoga, in 1894, Unitarianism was declared "identical with Universal Religion;" yet it still remains a sect of Christianity, still retains the Christian name and singles out the religion of Jesus to be accepted by all the churches of the National Conference and makes acceptance of this religion the central plank of its denominational platform, saying not one word of any other religion as being even partially true or of any other great

teacher as making any contribution essential to the formation of an all-round human ideal. But would a Baptist, Methodist or Presbyterian change his name to "Unitarian" even were it a synonym for universal religion? Would a Jew ever join a Buddhist church if Buddhism were the name of a universal religion? Would a Mohammedan, even were he to forget Geoffrey of Lorraine, acept the name "Christian" as equivalent to universal? Would a Christian be willing to be styled "Mohammedan" were Islam to attain universality? These queries suggest that there are certain insurmountable obstacles that stand in the way of any one of the seven great religions representing universal religion and these we must now consider.

1. To begin with, they all are built on the principle of authority. Each appeals to its own leader, or book, when any disputed or open question arises for settlement. To whom shall we go for the answer? The Buddhist points to his deified Gotama, saying "go to him, he has the words of eternal truth." The Parsee points with like remark to his inspired Zarathustra, the Moslem to his infallible Mohammed, the Christian to his supranatural Jesus. But it is an insult to a Christian to ask him to accept the authority of Gotama or of Mohammed and it is equally an insult to ask a Buddhist or a Mohammedan to accept the authority of Jesus or of Paul.

Universal Religion insults none because it recognizes all, showing impartial gratitude and reverence to all and paying due homage to each according to the amount of truth he has taught and the degree to which his character ennobles and inspires.

2. Hindus, Buddhists, Parsees, Christians, and the rest, all pursue truth by the method of authority, i. e. by appeal to "revelation." "This is true," each one says, "because it is in my sacred book, in this revelation from God" and of course there can be no debating the question because it is a revelation. But alas, the alleged revelations do not give one and the same answer to every question. Take, for example, that most pressing practical question "What shall I do to be saved?" The Hindu says, "Study and meditate," the Buddhist, "live an absolutely unselfish life;" the Parsee, "be pure in thought, word and deed;" the Confucian, "reproduce Nature's order;"

the Jew, "fulfill the law of righteousness;" the Christian, "believe on the Lord Jesus Christ;" the Mohammedan, "submit to the decrees of the heavenly Sultan, Allah." Here, then, are seven revelations offering seven different answers to our question, each one of them, moreover, imposing its answer as dogma, that is, as not to be questioned because "revealed."

Universal Religion appeals to none of these conflicting revelations, but to evidence, and it insists on debate as absolutely indispensable to the discovery of truth. It holds that the first question to be asked concerning any statement of belief must be, is it true and this can be determined only by appeal to that standard of truth-seeking which accords freedom of thought to each human soul and permits nothing but the agreement of all capable of thinking on the disputed question (the "consensus of the competent") to settle it, and even then it makes allowance for the possible discovery of new facts which may in some measure modify the conclusion reached. To be sure the belief, whatever it may be, is no truer then than it was at first, but nothing short of such a test could warrant regarding it as a universally accepted truth. In other words, the method of universal religion is not dogmatic but scientific. It does not say, "this is true because it is in this sacred book, or because it was uttered by this founder;" it says, this is true because it has been tested, because it has been sifted, subjected to the most careful and crucial scrutiny, because it has successfully passed through the ordeal of that six-fold process known as the method of science, without which no open question in any department of thought has ever yet been closed.

3. All the great religions make membership depend on acceptance of their Leader, or their Sacred Book, or both. To join a Christian church one must accept the New Testament as the standard of faith and morals, and regard Jesus as Savior, or at least as the complete, all-sufficient guide and exemplar. But this test of fellowship shuts out four hundred and fifty million Buddhists who accept the "Pitakas" and who regard Gotama as their Savior or Leader. It shuts out two hundred million Mohammedans who accept the Qur'an as their standard in religion and who look on Mohammed as the perfect Teacher and Guide. In short, the Christian requirement for membership

shuts out two-thirds of the human raee. Equally exelusive is the Buddhist test of fellowship and all the others in greater or less degree shut out souls who should be weleome where the common objeet is to strive for perfeetion in all the relations of life.

Universal Religion sets aside these exeluding tests of fellowship. It seeks to unite men and women not in the bonds of Christian love, or of Buddhist love or of Mohammedan love, but solely in the bonds of human love. Christianity aims to unite men in the bonds of Christian love. It aeeepts all Christians on equal terms, but all non-Christians on no terms. Universal Religion holds that it is not enough for a group of men and women to be brothers and sisters in Christ, or in Mohammed, or in Moses; they must be brothers and sisters in humanity with all the rest of mankind; that is what true, ideal fellowship ealls for. Universal Religion weleomes all free souls who wish to live upward toward truth of thought, truth of feeling and truth of will, as our lamented pioneer, Dr. F. E. Abbot, expressed it. Only they who wish to live downward to the opposite of these supreme ends of life, if indeed there be any souls absolutely given over to irreligion, eould Universal Religion exelude. For no man ean live upward and downward **at the same time.** In aetual life we are neither wholly angelie nor wholly demonie but all of us are either religious or irreligious, that is to say all of us either strive to live upward and make effort toward the ideal our aim or we make no sueh effort toward Truth, Duty, Love. Henee, if there is to be a religious fellowship at all it ean inelude only those who wish to be religious, that is, to live upward. Futile and vain it is to think of an all-embodying human fellowship beeause religion exeludes irreligion as government exeludes anarehy. We ean hope to unite men in one great fellowship only if that fellowship be religious. Universal Religion aeeepts the irreeoneilable antagonism between living upward and living downward, between religion and irreligion and eonsequently makes its test of fellowship the wish to live upward and not by any means assent to any intelleetual propositions, as is done by the speeial religions and their seets. When the dream of sueh a fellowship is historieally realized it will

include all sects, large and small; not, however, as sects, but as free human souls, for then all these sects will have ceased to be sectarian, submitting, in the love of truth, all their sectarian doctrines to the test of the method of freedom, the method of science. If the world continues to advance, sectarianism will become as absurd in religion as it already is in science. Today the universal church fellowship is only an ideal; tomorrow it will be a fact, because history affirms that man is a progressive being. Perfect liberty in perfect love; anything less than that is unworthy to serve as the principle of fellowship for a religion that would be universal.

4. Each of the seven great religions, by reason of the particular circumstances under which it came into the world and the particular type of evils to protest against which it originated, sets forth a more or less partial, one-sided ideal of life. Each uplifts a side of life and makes development of that side the main feature of its teaching rather than development of all the possibilities of our human nature in right relation and in proper proportion,—the physical and the intellectual, the emotional and the practical. As an example take Christianity, the religion with which we are most familiar. It is strongly representative of the feminine or emotional virtues, —meekness, humility, resignation, compassion, self-abnegation love, just as early Judaism is in large measure representative of the masculine virtues,—justice, loyalty, fortitude, patriotism. In his emphasis on self-abnegation Jesus was led to attach small value to the pursuit of knowledge as a worthy object in life, and to look on the physical and aesthetic life as a hindrance to the development of the spiritual life. True, this very one-sidedness, this exclusive glorification of the gentler virtues was the secret of his success as a restorer of hope and faith to an empire sunk in despair and unbelief. His message proved to be precisely what was then wanted. By uplifting the emotional side at the expense of the physical, intellectual and aesthetic, Jesus manifested a noble narrowness that saved the Roman world. But, on the other hand, this very onesidedness makes it impossible to regard the ideal taught by Jesus as a complete one, while gratefully and reverently recognizing and appreciating his indispensable contributions to the

complete ideal. Similarly a study of the ideals set forth by the other great Teachers would lead us to a like conclusion, namely, that each has the defects of its qualities and does not cover every side of life.

Universal Religion, therefore, heir of the historic religions, inherits the contributions of each to the formation of the complete ideal of life, holding that no one religion contains it, for it is and can be nothing less than the harmonious development of all the possibilities of our many-sided human nature in one rounded life. Toward this modern conception of life's ideal each of the seven great religions contributes its special quota, but no one of them in its sacred scriptures presents this ideal.

Universal Religion, therefore, in answer to the question, whom shall we follow, whom shall we accept as our Leader, our representative of the ideal of humanity, will mention not any one, but all—Gotama, Zarathustra, Confucius, Moses, Jesus, Mohammed(adding Socrates, Marcus Aurelius and all other world-teachers. If asked "why mention all and refuse to select one?" the answer is because it takes all of these and more to embody the full-orbed human ideal. There never was in any one soul a concentration of all the perfections possible to all persons, past, present and to be. Only in imagination, not in history, has such a Leader lived, though in China they think him Confucius, in Ceylon, Gotama, the Buddha, in Christendom, Jesus the Christ. As the entire beauty and excellence of the diamond does not shine from any one of its many facets, but is produced only from them altogether, so it takes all the great religious Leaders and more beside, to produce the beauty and excellence of the ideal of humanity.

Such are the chief reasons why no one of the seven great religions can ever conquer and absorb the other six and become itself a universal religion. As long as each one of them remains sectarian, setting up an external authority, a dogma, a book, a name, a test, repudiated by all the rest, it is absurd to expect that any one of them will ever be equivalent to Universal Religion. A union of these conflicting systems of faith under the banner of any one of them is utterly impossible. The

only possible union is one not of systems but of souls, a religious brotherhood of free souls united on the basis of freedom for the attainment of moral and religious truth by the method of freedom, to the end that life may be richer, grander, diviner.

As fast as men learn to value spiritual freedom more than bondage to tradition or creed, as fast as people grow to care more for truth than for sectarian victory, so fast will they hasten the advent of that religion which will lift them above all differences of creed, color, class and race into that sublime religious fellowship which has been the dream of every age and of every clime.

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